

THE MEANING OF
THE
GLORIOUS KORAN

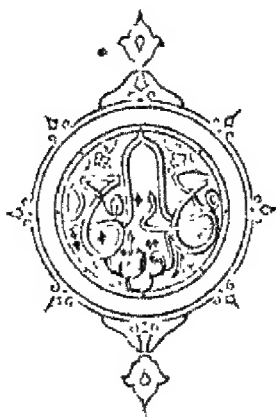
THE MEANING OF

The Glorious Koran

AN EXPLANATORY TRANSLATION

BY

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TO
HIS EXALTED HIGHNESS
THE NIZAM

*the translator expresses his
gratitude for the most gen-
erous grant of leave which
enabled him to complete
this work while in His
Exalted Highness's
service.*

TRANSLATOR'S FOREWORD

THE aim of this work is to present to English readers what Muslims the world over hold to be the meaning of the words of the Koran, and the nature of that Book, in not unworthy language and concisely, with a view to the requirements of English Muslims. It may be reasonably claimed that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and its message; and this is the first English translation of the Koran by an Englishman who is a Muslim. Some of the translations include commentation offensive to Muslims, and almost all employ a style of language which Muslims at once recognise as unworthy. The Koran cannot be translated. That is the belief of old-fashioned Sheykhs and the view of the present writer. The Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Koran, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Koran—and peradventure something of the charm—in English. It can never take the place of the Koran in Arabic, nor is it meant to do so.

Before publication the work has been scrutinised word by word and thoroughly revised in Egypt with the help of one whose mother-tongue is Arabic, who has studied the Koran and who knows English, and when difficulties were encountered the translator had recourse to perhaps the greatest living authority on the subject. Every care has thus been taken to avoid unwarrantable renderings. On the one or two occasions where there is departure from the traditional interpretation, the traditional rendering will be found in a footnote.

The translator's thanks are due to Lord Lloyd for an introduction of great use in Egypt; to Dr. F. Krenkow for supplying him with old meanings of Arabic words not to be found in dictionaries; to Muhammad Ahmad Al-Ghamawi Bey of the Cairo College of Medicine for his invaluable and patient help with the revision of the manuscript, a work which occupied three months; to the Sheykh Mustafa

Al-Marāghī, former Rector of Al-Azhar University, for his advice and guidance in the revision; and to His Excellency Fuad Bey Salim Al-Higāzī, by whose efforts such revision was made possible.

The *muṣḥaf* (copy of the Koran) which has been used throughout is a lithograph copy of that written by Al-Hajj Muḥammad Shakar-zādeh at the command of Sultan Māhmūd of Turkey in 1246 A.H. In the Introduction and the notes to individual sūrah's, Ibn Fīshām (Bûlāq ed. 1295 A.H.) has been followed, with occasional reference to the much later, much abbreviated, but more critical Life of the Prophet by Ibn Khaldūn (published as an appendix to his *Tarīkh*, Bûlāq ed.). Other *Sūrah's*, like that of Abū'l-Fidā, late in date and uncritical, have been read but not followed. Of commentators Al-Beydawī and Zamakhsharī must be mentioned, while for reference during the work of revision, the brief commentary of Al-Jalāleyn was kept at hand. Wāḥidī's *Asbābu 'n-Nuzūl* has been largely consulted, and for the authenticity of Traditions the translator has relied upon Bukhārī.

INTRODUCTION

PART I

At Mecca

MUHAMMAD, son of Abdullāh, son of Abdul Mutallib, of the tribe of Qureysh, was born at Mecca fifty-three years before the Hijrah. His father died before he was born, and he was protected first by his grandfather, Abdul Mutallib, and, after his grandfather's death, by his uncle, Abū Tālib. As a young boy he travelled with his uncle in the merchants' caravan to Syria, and some years afterwards made the same journey in the service of a wealthy widow named Khadījah. So faithfully did he transact the widow's business, and so excellent was the report of his behaviour which she received from her old servant who had accompanied him, that she soon afterwards married her young agent; and the marriage proved a very happy one, though she was fifteen years older than he was. Throughout the twenty-six years of their life together he remained devoted to her; and after her death, when he took other wives he always mentioned her with the greatest love and reverence. This marriage gave him rank among the notables of Mecca, while his conduct earned for him the surname *Al-Amin*, the "trustworthy."

The Meccans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allah, but the chief objects of worship there were a number of idols which were called daughters of Allah and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as *Hunafa* (sing. *Hunif*), a word originally meaning "those who turn away" (from the existing idol-worship), but coming in the end to

The Prophet's birth

His marriage

The Hunafa

have the sense of "upright" or "by nature upright," because such persons held the way of truth to be right conduct. These *Hunafa* did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of Abdullah became one of these. It was his practice to retire with his family for a month of every year to a cave in the desert for meditation. His place of retreat was *Hirā*, a desert hill not far from Mecca, and his chosen month was *Ramadhān*, the month of heat. It was there one night toward the end of his quiet month that the first revelation came to him when he was forty years old. He was asleep or in a trance when he heard a voice say: "Read!" He said: "I cannot read." The voice again said: "Read!" He said: "I cannot read." A third time the voice, more terrible, commanded: "Read!" He said: "What can I read?" The voice said:

"Read: In the name of thy Lord Who createth.

"Createth man from a clot.

"Read: And it is thy Lord the Most Bountiful

"Who teacheth by the pen,

"Teacheth man that which he knew not."

When he awoke the words remained "as if inscribed upon his heart." He went out of the cave on to the hillside and heard the same awe-inspiring voice say: "O Muhammad! Thou art Allah's messenger, and I am Gabriel." Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon. And again the dreadful voice said: "O Muhammad! Thou art Allah's messenger, and I am Gabriel." Muhammad (God bless and keep him!) stood quite still, turning away his face from the brightness of the vision, but whithersoever he might turn his face, there always stood the angel confronting him. He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadijah. She did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the Prophet of his people. On their return to Mecca she took him to her cousin Waraqa ibn Naufal, a very old man, "who knew the Scriptures of the Jews and Christians," who declared his belief that

the heavenly messenger who came to Moses of old had come to Muḥammad, and that he was chosen as the Prophet of his people.

To understand the reason of the Prophet's diffidence and his extreme distress of mind after the vision of Mt. Hira, it must be remembered that the *Hunafa*, of whom he had been one, sought true religion in the natural and regarded with distrust the intercourse with spirits of which men "avid of the Unseen,"¹ sorcerers and soothsayers and even poets, boasted in those days. Moreover, he was a man of humble and devout intelligence, a lover of quiet and solitude, and the very thought of being chosen out of all mankind to face mankind, alone, with such a Message, appalled him at the first. Recognition of the Divine nature of the call he had received involved a change in his whole mental outlook sufficiently disturbing to a sensitive and honest mind, and also the forsaking of his quiet, honoured way of life. The early biographers tell how his wife Khadījah "tried the spirit" which came to him and proved it to be good, and how, with the continuance of the revelations and the conviction that they brought, he at length accepted the tremendous task imposed on him, becoming filled with an enthusiasm of obedience which justified his proudest title of "The Slave of Allah."

The words which came to him when in a state of trance are held sacred by the Muslims and are never confounded with those which he uttered when no physical change was apparent in him. The former are the Sacred Book; the latter the *Ḥadīth* or *Sunnah* of the Prophet. And because the angel on Mt. Hira bade him "Read!"—insisted on his "Reading" though he was illiterate—the Sacred Book is known as *Al-Qur'ān*, "The Reading,"² the Reading of the man who knew not how to read.

For the first three years, or rather less, of his Mission, the Prophet preached only to his family and his intimate friends, while the people of Mecca as a whole regarded him as one who had become a little mad. The first of all his converts was his wife Khadījah, the second his first cousin Ali, whom he had adopted, the third his servant Zeyd, a former slave. His old friend Abū Bakr also was among those early converts with some of his slaves and dependents.

¹ LXXI, 24.

² Or "The Lecture," as it is here translated in passages where the term will bear translation, on the analogy of "Scripture," used for sacred "writing."

beginning
persecution
At the end of the third year the Prophet received the command "arise and warn,"¹ whereupon he began to preach in public, pointing out the wretched folly of idolatry in face of the tremendous law of day and night, of life and death, of growth and decay, which manifest the power of Allah and attest His sovereignty. It was then when he began to speak against their gods, that Qureysh became actively hostile, persecuting his poorer disciples, mocking and insulting him. The one consideration which prevented them from killing him was fear of the blood-vengeance of the clan to which his family belonged. Strong in his inspiration, the Prophet went on warning, pleading, threatening, while Qureysh did all they could to ridicule his teaching, and deject his followers.

he flight
Abys-
nia
The Converts of the first four years were mostly humble folk unable to defend themselves against oppression. So cruel was the persecution they endured that the Prophet advised all who could possibly contrive to do so to emigrate to a Christian country, Abyssinia. And still in spite of persecution and emigration the little company of Muslims grew in number. Qureysh were seriously alarmed. The idol-worship at the Ka'bah, the holy place to which all Arabia made pilgrimage, ranked for them, as guardians of the Ka'bah, as just among their vested interests. At the season of the pilgrimage they posted men on all the roads to warn the tribes against the madman who was preaching in their midst. They tried to bring the Prophet to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, offering to make him their king if he would give up attacking idolatry; and, when their efforts at negotiation failed, they went to his uncle Abû Tâlib, offering to give him the best of their young men in place of Muhammad, to give him all that he desired, if only he would let them kill Muhammad and have done with him. Abû Tâlib refused. The exasperation of the idolaters was increased by the conversion of Omar,² one of their stalwarts. They grew more and more embittered, till things came to such a pass that they decided to ostracise the Prophet's whole clan, idolaters who protected him as well as Muslims, who believed in him. Their chief men caused a document to be drawn up to the effect that none of them or those belonging to them would hold any intercourse with that clan or sell to them or buy

¹ LXXIV, 2. ² See XIX, introductory note. ³ See XX, introductory note.

from them. This they all signed, and it was deposited in the Ka'bah. Then, for three years, the Prophet was shut up with all his kinsfolk in their stronghold which was situated in one of the gorges which run down to Mecca. Only at the time of pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city.

At length some kinder hearts among Qureysh grew weary of the boycott of old friends and neighbours. They managed to have the document which had been placed in the Ka'bah brought out for reconsideration; when it was found that all the writing had been destroyed by white ants, except the words *Bismika Allāhumma* ("In thy name, O Allah"). When the elders saw that marvel the ban was removed, and the Prophet was again free to go about the city. But meanwhile the opposition to his preaching had grown rigid. He had little success among the Meccans, and an attempt which he made to preach in the city of Tā'if was a failure. His Mission was a failure, judged by worldly standards, when, at the season of the yearly pilgrimage, he came upon a little group of men who heard him gladly.

They came from Yathrib, a city more than two hundred miles away, which has since become world-famous as *Al-Madīnah*, "the City" *par excellence*. At Yathrib there were Jewish tribes with learned rabbis, who had often spoken to the pagans of a Prophet soon to come among the Arabs, with whom, when he came, the Jews would destroy the pagans as the tribes of A'ād and Thamūd had been destroyed of old for their idolatry. When the men from Yathrib saw Muhammad they recognised him as the Prophet whom the Jewish rabbis had described to them. On their return to Yathrib they told what they had seen and heard, with the result that at the next season of pilgrimage a deputation came from Yathrib purposely to meet the Prophet. These swore allegiance to him in the first pact of Al-Aqabah, the oath they took being that which was afterwards exacted from women converts, with no mention of fighting. They then returned to Yathrib with a Muslim teacher in their company, and soon "there was not a house in Yathrib wherein there was not mention of the messenger of Allah."

In the following year, at the time of pilgrimage, seventy-three Muslims from Yathrib came to Mecca to vow allegiance to the Prophet and invite him to their city. At Al-Aqabah, by night, they swore to defend him as they would defend their own wives and

children. It was then that the Hijrah, the flight to Yathrib, was decided.

Plot to
murder
the
Prophet

Soon the Muslims who were in a position to do so began to sell their property and to leave Mecca unobtrusively. Qureysh had wind of what was going on. They hated Muhammad in their midst, and dreaded what he might become if he escaped from them. It would be better, they considered, to destroy him now. The death of Abû Tâlib had removed his chief protector; but still they had to reckon with the vengeance of his clan upon the clan of the murderer. They cast lots and chose a slayer out of every clan. All these were to attack the Prophet simultaneously and strike together, as one man. Thence his blood would be on all Qureysh. It was at this time (the Khalef asserts, and it is the only satisfactory explanation of what happened afterwards) that the Prophet received the first revelation ordering him to make war upon his persecutors "until persecution is no more and religion is for Allah only."

The last of the able Muslims to remain in Mecca were Abû Bakr, Ali and the Prophet himself. Abû Bakr, a man of wealth, had bought two riding-camels and retained a guide in readiness for the flight. The Prophet only waited God's command. It came at length. It was the night appointed for his murder. The slayers were before his house. He gave his cloak to Ali, bidding him lie down on the bed so that anyone looking in might think Muhammad lay there. The slayers were to strike him as he came out of the house, whether in the night or early morning. He knew they would not injure Ali. Then he left the house and, it is said, a blindness fell upon the would-be murderers so that he put dust on their heads as he passed by—without their knowing it. He went to Abû Bakr's house and called to him, and they two went together to a cavern in the desert hills and hid there till the hue and cry was past, Abû Bakr's son and daughter and his herdsman bringing them food and ridings after nightfall. Once a search-party came quite near them in their hiding-place, and Abû Bakr was afraid; but the Prophet said: "Fear not! Allah is with us." Then, when the coast was clear, Abû Bakr had the riding-camels and the guide brought to the cave one night, and they set out on the long ride to Yathrib.

THE
HIJRAH
June
orth,
122 A.D.)

After travelling for many days by unfrequented paths, the fugitives

reached a suburb of Yathrib, whither, for weeks past, the people of the city had been going every morning, watching for the Prophet till the heat drove them to shelter. The travellers arrived in the heat of the day, after the watchers had retired. It was a Jew who called out to the Muslims in derisive tones that he whom they expected had at last arrived.

Such was the Hijrah, the Flight from Mecca to Yathrib, which counts as the beginning of the Muslim era. The thirteen years of humiliation, of persecution, of seeming failure, of prophecy still unfulfilled, were over. The ten years of success, the fullest that has ever crowned one man's endeavour, had begun. The Hijrah makes a clear division in the story of the Prophet's Mission, which is evident in the Koran. Till then he had been a preacher only. Thenceforth he was the ruler of a State, at first a very small one, which grew in ten years to the empire of Arabia. The kind of guidance which he and his people needed after the Hijrah was not the same as that which they had before needed. The Madinah sûrahs differ, therefore, from the Meccan sûrahs. The latter give guidance to the individual soul and to the Prophet as warner; the former give guidance to a growing social and political community and to the Prophet as example, lawgiver and reformer.

For classification the Meccan sûrahs are here subdivided into four groups: Very Early, Early, Middle and Late. Though the historical data and traditions are insufficient for a strict chronological grouping, the very early sûrahs are, roughly speaking, those revealed before the beginning of the persecution; the early sûrahs those revealed between the beginning of the persecution and the conversion of Omar; the middle sûrahs those revealed between the conversion of Omar and the destruction of the deed of ostracism; and the late sûrahs those revealed between the raising of the ban of ostracism and the Hijrah.

PART II

At Al-Madīnah

In the first year of his reign at Yathrib the Prophet made a solemn treaty with the Jewish tribes, which secured to them equal rights of citizenship and full religious liberty in return for their support of the new State. But their idea of a Prophet was one who would give them dominion, not one who made the Jews who followed him brothers of every Arab who might happen to believe as they did. When they found that they could not use the Prophet for their own ends, they tried to shake his faith in his Mission and to seduce his followers; behaviour in which they were encouraged secretly by some professing Muslims who considered they had reason to resent the Prophet's coming, since it robbed them of their local influence. In the Madīnah sūrah's there is frequent mention of these Jews and Hypocrites.

Till then the *Qiblah* (the place toward which the Muslims turn their face in prayer) had been Jerusalem. The Jews imagined that the choice implied a leaning toward Judaism and that the Prophet stood in need of their instruction. He received command to change the *Qiblah* from Jerusalem to the Ka'bah at Mecca. The whole first part of sūrah II relates to this Jewish controversy.

The Prophet's first concern as ruler was to establish public worship and lay down the constitution of the State; but he did not forget that Qureysh had sworn to make an end of his religion, nor that he had received command to fight against them till they ceased from persecution. After he had been twelve months in Yathrib several small expeditions went out, led either by the Prophet himself or some other of the fugitives from Mecca, for the purpose of reconnoitring and of dissuading other tribes from siding with Qureysh. These are generally represented as warlike but, considering their weakness and the fact that they did not result in fighting, they can hardly have been that, though it is certain that they

went out ready to resist attack. It is noteworthy that in those expeditions only fugitives from Mecca were employed, never natives of Yathrib; the reason being (if we accept Ibn Khaldûn's theory, and there is no other explanation) that the command to wage war had been revealed to the Prophet at Mecca after the Yathrib men had sworn their oath of allegiance at Al-'Aqabah, and in their absence. Their oath foresaw fighting in mere defence, not fighting in the field. Blood was shed and booty taken in only one of those early expeditions, and then it was against the Prophet's orders. One purpose of those expeditions may have been to accustom the Meccan Muslims to going out in warlike trim. For thirteen years they had been strict pacifists, and it is clear, from several passages of the Koran,¹ that many of them, including, it may be, the Prophet himself, hated the idea of fighting even in self-defence and had to be inured to it.

In the second year of the Hijrah the Meccan merchants' caravan was returning from Syria as usual by a road which passed not far from Yathrib. As its leader Abû Sufyân approached the territory of Yathrib he heard of the Prophet's design to capture the caravan. At once he sent a camel-rider on to Mecca, who arrived in a worn-out state and shouted frantically from the valley to Qureysh to hasten to the rescue unless they wished to lose both wealth and honour. A force a thousand strong was soon on its way to Yathrib; less, it would seem, with the hope of saving the caravan than with the idea of punishing the raiders, since the Prophet might have taken the caravan before the relief force started from Mecca. Did the Prophet ever intend to raid the caravan? In Ibn Hishâm, in the account of the Tabûk expedition, it is stated that the Prophet on that one occasion did not hide his real objective as had been his custom in other campaigns. The caravan was the pretext in the campaign of Badr, the real objective was the Meccan army. He had received command to fight his persecutors, and promise of victory; he was prepared to venture against any odds, as was well seen at Badr. But the Muslims, disinclined and ill-equipped for war, would have despaired if they had known from the first that they were to face a well-armed force three times their number.

The army of Qureysh had advanced more than half-way to Yathrib before the Prophet set out. All three parties--the army of Qureysh,

¹ e.g. II, 216.

the Muslim army and the caravan—were heading for the water of Badr. Abû Sufyân, the leader of the caravan, heard from one of his scouts that the Muslims were near the water, and turned back to the coast-plain. And the Muslims met the army of Qureysh by the water of Badr. Before the battle the Prophet was prepared still further to increase the odds against him. He gave leave to all the Ausû (natives of Yathrib) to return to their homes unapproached, since their oath did not include the duty of fighting in the field; but the Ansâr were only hurt by the suggestion that they could possibly desert him at a time of danger. The battle went at first against the Muslim, but ended in a signal victory for them.¹

The victory of Badr gave the Prophet new prestige among the Arab tribes; but thenceforth there was the feud of blood between Qureysh and the Islamic State in addition to the old religious hatred. Those passages of the Koran which refer to the battle of Badr give warning of much greater struggles yet to come.

In fact in the following year, an army of three thousand came from Mecca to destroy Yathrib. The Prophet's first idea was merely to defend the city, a plan of which Abdullah ibn Ubeyy, the leader of "the Hypocrites" (or lukewarm Muslims), strongly approved. But the men who had fought at Badr and believed that God would help them against any odds thought it a shame that they should linger behind walls. The Prophet, approving of their faith and zeal, gave way to them, and set out with an army of one thousand men toward Mt. Uhud, where the enemy were encamped. Abdullah ibn Ubeyy was much offended by the change of plan. He thought it unlikely that the Prophet really meant to give battle in conditions so adverse to the Muslims, and was unwilling to take part in a mere demonstration designed to flatter the fanatical extremists. So he withdrew with his men, a fourth of the army.

Despite the heavy odds, the battle on Mt. Uhud would have been an even greater victory than that at Badr for the Muslims but for the disobedience of a band of fifty archers whom the Prophet set to guard a pass against the enemy cavalry. Seeing their comrades victorious, these men left their post, fearing to lose their share of the spoils. The cavalry of Qureysh rode through the gap and fell on the exultant Muslims. The Prophet himself was wounded and the cry arose that

¹ See also Sûr. VIII, introductory note.

he was slain, till someone recognised him and shouted that he was still living, a shout to which the Muslims rallied. Gathering round the Prophet, they retreated, leaving many dead on the hillside.¹

On the following day the Prophet again sallied forth with what remained of the army, that Qureysh might hear that he was in the field and so might perhaps be deterred from attacking the city. The stratagem succeeded, thanks to the behaviour of a friendly Bedawi, who met the Muslims and conversed with them and afterwards met the army of Qureysh. Questioned by Abû Sufyân, he said that Muḥammad was in the field, stronger than ever, and thirsting for revenge for yesterday's affair. On that information, Abû Sufyân decided to return to Mecca.

The reverse which they had suffered on Mt. Uhud lowered the prestige of the Muslims with the Arab tribes and also with the Jews of Yathrib. Tribes which had inclined toward the Muslims now inclined toward Qureysh. The Prophet's followers were attacked and murdered when they went abroad in little companies. Khubayb, one of his envoys, was captured by a desert tribe and sold to Qureysh, who tortured him to death in Mecca publicly. And the Jews, despite their treaty, now hardly concealed their hostility. They even went so far in flattery of Qureysh as to declare the religion of the pagan Arabs superior to Al-Islâm.² The Prophet was obliged to take punitive action against some of them. The tribe of Banî Nadîr were besieged in their strong towers, subdued and forced to emigrate. The Hypocrites had sympathised with the Jews and secretly egged them on.

In the fifth year of the Hijrah the idolaters made a great effort to destroy Al-Islâm in the War of the Clans or War of the Trench, as it is variously called; when Qureysh with all their clans and the great desert tribe of Ghatafân with all their clans, an army of ten thousand men rode against Al-Madînah (Yathrib). The Prophet (by the advice of Salman the Persian, it is said) caused a deep trench to be dug before the city, and himself led the work of digging it. The army of the clans was stopped by the trench, a novelty in Arab warfare. It seemed impassable for cavalry, which formed their strength. They camped in sight of it and daily showered their arrows on its defenders. While the Muslims were awaiting the assault, news came that Banî Qureyzah, a Jewish tribe of Yathrib which had till then been loyal,

¹ See also III, introductory note.

² IV, 59.

³ LIX.

had gone over to the enemy. The case seemed desperate. But the delay caused by the trench had damped the ardour of the clans, and one who was secretly a Muslim managed to sow distrust between Qureysh and their Jewish allies, so that both hesitated to act. Then came a bitter wind from the sea, which blew for three days and nights so terribly that not a tent could be kept standing, not a fire lighted, not a pot boiled. The tribesmen were in utter misery. At length, one night the leader of Qureysh decided that the torment could be borne no longer and gave the order to retire.¹ When Ghatafân awoke next morning they found Qureysh had gone and they too took up their baggage and retreated.

On the day of the return from the trench the Prophet ordered war on the treacherous Banî Qureyzah, who, conscious of their guilt, had already taken to their towers of refuge. After a siege of nearly a month they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents. The Prophet granted their request. But the judge, upon whose favour they had counted, condemned their men to death, their women and children to slavery.

Early in the sixth year of the Hijrah the Prophet led a campaign against the Banî'l-Mustaliq, a tribe who were preparing to attack the Muslims. It was during the return from that campaign that Ayesha, his young wife, was left behind and brought back to camp by a young soldier, an incident which gave rise to the scandal denounced in sûrah XXIV.² It was on this campaign also that Abdullah ibn Ubeyy, the "Hypocrite" chief, said: "When we return to the city the mightier will soon expel the weaker"³ at sight of a quarrel between Muhâjirîn (immigrants from Mecca) and Ansâr (natives of Yathrib).

In the same year the Prophet had a vision⁴ in which he found himself entering the holy place at Mecca unopposed; therefore he determined to attempt the pilgrimage. Besides a number of Muslims from Yathrib (which we shall henceforth call Al-Madînah) he called upon the friendly Arabs, whose numbers had increased since the miraculous (as it was considered) discomfiture of the clans, to accompany him, but most of them did not respond.⁵ Attired as pilgrims,

¹ See also XXXII, introductory note.

² XXIV, 11 ff.

³ LXIII, 8.

⁴ XLVIII, 27.

⁵ XLVIII, 11 ff.

and taking with them the customary offerings, a company of fourteen hundred men journeyed to Mecca. As they drew near the holy valley they were met by a friend from the city, who warned the Prophet that Qureysh had put on their leopard-skins (the badge of valour) and had sworn to prevent his entering the sanctuary; their cavalry was on the road before him. On that, the Prophet ordered a detour through mountain gorges and the Muslims were tired out when they came down at last into the valley of Mecca and encamped at a spot called Al-Hudeybiyah; from thence he tried to open negotiations with Qureysh, explaining that he came only as a pilgrim. The first messenger he sent towards the city was maltreated and his camel hamstrung. He returned without delivering his message. Qureysh on their side sent an envoy who was threatening in tone, and very arrogant. Another of their envoys was too familiar and had to be reminded sternly of the respect due to the Prophet. It was he who, on his return to the city, said: "I have seen Caesar and Chosroes in their pomp, but never have I seen a man honoured as Muhammad is honoured by his comrades."

The Prophet sought some messenger who would impose respect. Othmân was finally chosen because of his kinship with the powerful Umayyad family. While the Muslims were awaiting his return the news came that he had been murdered. It was then that the Prophet, sitting under a tree¹ in Al-Hudeybiyah, took an oath from all his comrades that they would stand or fall together. After a while, however, it became known that Othmân had not been murdered. A troop which came out from the city to molest the Muslims in their camp were captured before they could do any hurt² and brought before the Prophet, who forgave them on their promise to renounce hostility. Then proper envoys came from Qureysh. After some negotiation, the truce of Al-Hudeybiyah was signed. For ten years there were to be no hostilities between the parties. The Prophet was to return to Al-Madînah without visiting the Ka'bah, but in the following year he might perform the pilgrimage with his comrades, Qureysh promising to evacuate Mecca for three days to allow of his doing so. Deserters from Qureysh to the Muslims during the period of the truce were to be returned; not so deserters from the Muslims to Qureysh. Any tribe or clan who wished to share in the treaty as

¹ XLVIII, 18.

² XLVIII, 24.

allies of the Prophet might do so, and any tribe or clan who wished to share in the treaty as allies of Qureysh might do so.

There was dismay among the Muslims at these terms. They asked one another: "Where is the victory that we were promised?" It was during the return journey from Al-Hudeybiyah that the sūrah entitled "Victory" was revealed. This truce proved, in fact, to be the greatest victory that the Muslims had till then achieved. War had been a barrier between them and the idolaters, but now both parties met and talked together, and the new religion spread more rapidly. In the two years which elapsed between the signing of the truce and the fall of Mecca the number of converts was greater than the total number of all previous converts. The Prophet travelled to Al-Hudeybiyah with 1400 men. Two years later, when the Meccans broke the truce, he marched against them with an army of 10,000.

In the seventh year of the Hijrah the Prophet led a campaign against Kheybar, the stronghold of the Jewish tribes in North Arabia, which had become a hornets' nest of his enemies. The forts of Kheybar were reduced one by one, and the Jews of Kheybar became thenceforth tenants of the Muslims until the expulsion of the Jews from Arabia in the Caliphate of Omar. On the day when the last fort surrendered Ja'far son of Abū Tālib, the Prophet's first cousin, arrived with all who remained of the Muslims who had fled to Abyssinia to escape from persecution in the early days. They had been absent from Arabia fifteen years. It was at Kheybar that a Jewess prepared for the Prophet poisoned meat, of which he only tasted a morsel without swallowing it, then warned his comrades that it was poisoned. One Muslim, who had already swallowed a mouthful, died immediately, and the Prophet himself, from the mere taste of it, derived the illness which eventually caused his death. The woman who had cooked the meat was brought before him. When she said that she had done it on account of the humiliation of her people, he forgave her.

In the same year the Prophet's vision was fulfilled: he visited the holy place at Mecca unopposed. In accordance with the terms of the truce the idolaters evacuated the city, and from the surrounding heights watched the procedure of the Muslims. At the end of the stipulated three days the chiefs of Qureysh sent to remind the Prophet

that the time was up. He then withdrew, and the idolaters re-occupied the city.

In the eighth year of the Hijrah, hearing that the Byzantine emperor was gathering a force in Syria for the destruction of Al-Islâm, the Prophet sent three thousand men to Syria under the command of his freedman Zeyd. The campaign was unsuccessful except that it impressed the Syrians with a notion of the reckless valour of the Muslims. The three thousand did not hesitate to join battle with a hundred thousand. When all the three leaders appointed by the Prophet had been killed, the survivors obeyed Khâlid ibn al-Walîd, who, by his strategy and courage, managed to preserve a remnant and return with them to Al-Madînah.

In the same year Qureysh broke the truce by attacking a tribe that was in alliance with the Prophet and massacring them even in the sanctuary at Mecca. Afterwards they were afraid because of what they had done. They sent Abû Sufyân to Al-Madînah to ask for the existing treaty to be renewed and its term prolonged. They hoped that he would arrive before the tidings of the massacre. But a messenger from the injured tribe had been before him, and his embassy was fruitless.

Then the Prophet summoned all the Muslims capable of bearing arms and marched to Mecca. Qureysh were overawed. Their cavalry put up a show of defence before the town, but were routed without bloodshed; and the Prophet entered his native city as conqueror. The inhabitants expected vengeance for their past misdeeds. The Prophet proclaimed a general amnesty. Only a few known criminals were proscribed, and most of those were in the end forgiven. In their relief and surprise, the whole population of Mecca hastened to swear allegiance. The Prophet caused all the idols which were in the sanctuary to be destroyed, saying: "Truth hath come; darkness hath vanished away;" and the Muslim call to prayer was heard in Mecca.

In the same year there was an angry gathering of pagan tribes eager to regain the Ka'bah. The Prophet led twelve thousand men against them. At Huneyn, in a deep ravine, his troops were ambushed by the enemy and almost put to flight. It was with difficulty that they were rallied to the Prophet and his bodyguard of faithful comrades who alone stood firm. But the victory, when it came, was complete.

and the booty enormous, for many of the hostile tribes had brought out with them everything that they possessed.

The tribe of Thaqîf were among the enemy at Hunayn. After that victory their city of Tâ'îf was besieged by the Muslims, and finally reduced. Then the Prophet appointed a governor of Mecca, and himself returned to Al-Madînah to the boundless joy of the Ansâr, who had feared lest, now that he had regained his native city, he might forsake them and make Mecca the capital.

In the ninth year of the Hijrah, hearing that an army was again being mustered in Syria, the Prophet called on all the Muslims to support him in a great campaign. The far distance, the hot season, the fact that it was harvest time and the prestige of the enemy caused many to excuse themselves and many more to stay behind without excuse. Those defaulters are denounced in the Koran.¹ But the campaign ended peacefully. The army advanced to Tabûk, on the confines of Syria, and there learnt that the enemy had not yet gathered.

Although Mecca had been conquered and its people were now Muslims, the official order of the pilgrimage had not been changed, the pagan Arabs performing it in their manner, and the Muslims in their manner. It was only after the pilgrims' caravan had left Al-Madînah in the ninth year of the Hijrah, when Al-Islâm was dominant in North Arabia, that the Declaration of Immunity,² as it is called, was revealed. The Prophet sent a copy of it by messenger to Abû Bakr, leader of the pilgrimage, with the instruction that Ali was to read it to the multitudes at Mecca. Its purport was that after that year Muslims only were to make the pilgrimage, exception being made for such of the idolaters as had a treaty with the Muslims and had never broken their treaty nor supported anyone against them. Such were to enjoy the privileges of their treaty for the term thereof, but when their treaty expired they would be as other idolaters. That proclamation marks the end of idol-worship in Arabia.

The ninth year of the Hijrah is called the Year of Deputations, because from all parts of Arabia deputations came to Al-Madînah³ to swear allegiance to the Prophet and to hear the Koran. The Prophet had become, in fact, the emperor of Arabia, but his way of life remained as simple as before.

¹ IX, 38-95.

² IX, 1-12.

³ XLIX.

The number of the campaigns which he led in person during the last ten years of his life is twenty-seven, in nine of which there was hard fighting. The number of the expeditions which he planned and sent out under other leaders is thirty-eight. He personally controlled every detail of organisation, judged every case and was accessible to every suppliant. In those ten years he destroyed idolatry in Arabia; raised woman from the status of a chattel to complete legal equality with man; effectually stopped the drunkenness and immorality which had till then disgraced the Arabs; made men in love with faith, sincerity and honest dealing; transformed tribes who had been for centuries content with ignorance into a people with the greatest thirst for knowledge; and for the first time in history made universal human brotherhood a fact and principle of common law. And his support and guide in all that work was the Koran.

In the tenth year of the Hijrah he went to Mecca as a pilgrim for the last time—his "pilgrimage of farewell," it is called—when from The 1 Mt. 'Arafât he preached to an enormous throng of pilgrims. He re-well 1 minded them of all the duties Al-Islâm enjoined upon them, and grim that they would one day have to meet their Lord, who would judge each one of them according to his work. At the end of the discourse, he asked: "Have I not conveyed the Message?" And from that great multitude of men who a few months or years before had all been conscienceless idolaters the shout went up: "O Allah! Yes!" The Prophet said: "O Allah! Be Thou witness!"

It was during that last pilgrunage that the sūrah entitled "Suc-cour"^x was revealed, which he received as an announcement of approaching death. Soon after his return to Al-Madīnah he fell ill. The tidings of his illness caused dismay throughout Arabia and Illnes anguish to the folk of Al-Madīnah, Mecca and Tâ'if, the home- and towns. At early dawn on the last day of his earthly life he came out of the Propi from his room beside the mosque at Al-Madīnah and joined the public prayer, which Abû Bakr had been leading since his illness. And there was great relief among the people, who supposed him well again. When, later in the day, the rumour grew that he was dead, Omar threatened those who spread the rumour with dire punishment, declaring it a crime to think that the Messenger of God could die. He was storming at the people in that strain when Abû Bakr came

into the mosque and overheard him. Abû Bakr went to the chamber of his daughter Ayesbah, where the Prophet lay. Having ascertained the fact, and kissed the dead man's forehead, he went back into the mosque. The people were still listening to Omar, who was saying that the rumour was a wicked lie, that the Prophet who was all in all to them could not be dead. Abû Bakr went up to Omar and tried to stop him by a whispered word. Then, finding he would pay no heed, Abû Bakr called to the people, who, recognising his voice, left Omar and came crowding round him. He first gave praise to Allah, and then said: "O people! Lo! as for him who used to worship Muhammad, Muhammad is dead. But as for him who used to worship Allah, Allah is Alive and dieth not." He then recited the verse of the Koran:

"And Muhammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful."²

* "And," says the narrator, an eye-witness, "it was as if the people had not known that such a verse had been revealed till Abû Bakr recited it." And another witness tells how Omar used to say: "Directly I heard Abû Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah's messenger was dead. May Allah bless and keep him!"

All the sûrahs of the Koran had been recorded in writing before the Prophet's death, and many Muslims had committed the whole Koran to memory. But the written sûrahs were dispersed among the people; and when, in a battle which took place during the Caliphate of Abû Bakr—that is to say, within two years of the Prophet's death—a large number of those who knew the whole Koran by heart were killed, a collection of the whole Koran was made and put in writing. In the Caliphate of Othmân, all existing copies of sûrahs were called in, and an authoritative version, based on Abû Bakr's collection and the testimony of those who had the whole Koran by heart, was compiled exactly in the present form and order, which is regarded as traditional and as the arrangement of the Prophet himself, the Caliph Othmân and his helpers being Comrades of the Prophet and the

most devout students of the Revelation. The Koran has thus been very carefully preserved.

The arrangement is not easy to understand. Revelations of various dates and on different subjects are to be found together in one sūrah; verses of Madīnah revelation are found in Meccan sūrahs; some of the Madīnah sūrahs, though of late revelation, are placed first and the very early Meccan sūrahs at the end. But the arrangement is not haphazard, as some have hastily supposed. Closer study will reveal a sequence and significance—as, for instance, with regard to the placing of the very early Meccan sūrahs at the end. The inspiration of the Prophet progressed from inward things to outward things, whereas most people find their way through outward things to things within.

There is another peculiarity which is disconcerting in translation though it proceeds from one of the beauties of the original, and is unavoidable without abolishing the verse-division of great importance for reference. In the Arabic the verses are divided according to the rhythm of the language. When a certain sound which marks the rhythm recurs there is a strong pause and the verse ends naturally, although the sentence may go on to the next verse or to several subsequent verses. That is of the spirit of the Arabic language; but attempts to reproduce such rhythm in English have the opposite effect to that produced by the Arabic. Here only the division is preserved, the verses being divided as in the Koran, and numbered.

THE MEANING OF
THE
GLORIOUS KORAN

SŪRAH I

Al-Fâtihah, "The Opening," or *Fâtihatu'l-Kitâb*, "The Opening of the Scripture" or *Ummu'l-Qurân*, "The Essence of the Koran," as it is variously named, has been called the Lord's Prayer of the Muslims. It is an essential part of all Muslim worship, public and private, and no solemn contract or transaction is complete unless it is recited. The date of revelation is uncertain, but the fact that it has always, from the very earliest times, formed a part of Muslim worship, there being no record or remembrance of its introduction, or of public prayer without it, makes it clear that it was revealed before the fourth year of the Prophet's Mission (the tenth year before the Hijrah); because we know for certain that by that time regular congregational prayers were offered by the little group of Muslims in Mecca. In that year, as the result of insult and attack¹ by the idolaters, the Prophet arranged for the services, which had till then been held out of doors, to take place in a private house.

This sŭrah is also often called *Saba'an min al-Mathâni*, "Seven of the Oft-repeated" ("verses" being understood), S. XV, 87, words which are taken as referring to this sŭrah.²

¹ Ibn Hishâm, *Sŭrah* (Cairo ed.), Part I, p. 88.

² See Noldeke, *Geschichte des Qurâns*, Zweite Auflage, bearbeitet von Fr. Schwally, Part I, pp. 110 *seq.*

TRANSLATOR'S NOTE:

I have retained the word Allah throughout, because there is no corresponding word in English. The word *Allâh* (the stress is on the last syllable) has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme Being. I use the word "God" only where the corresponding word *ilâh* is found in the Arabic.

The words in brackets are interpolated to explain the meaning.

SŪRAH I

THE OPENING

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah, Lord of the Worlds,
2. The Beneficent, the Merciful.
3. Owner of the Day of Judgment,
4. Thee (alone) we worship; Thee (alone) we ask for help.
5. Show us the straight path,
6. The path of those whom Thou hast favoured;
7. Not (the path) of those who earn Thine anger nor of those who go astray.

SŪRAH II

Al-Baqarah (The Cow) is so named from the story of the yellow heifer (vv. 67-71.). As is the case with many other sūrah's, the title is taken from some word or incident which surprised the listeners. All suggestions to the contrary notwithstanding, it seems probable that the whole of this sūrah was revealed during the first four years after the Hijrah, and that by far the greater portion of it was revealed in the first eighteen months of the Prophet's reign at Al-Madinah—that is to say, before the battle of Badr.¹

The Jewish tribes, once paramount in Yathrib had, not very long before the coming of Al-Islām, been reduced by the pagan Arab tribes of Aūs and Khazraj, each Jewish tribe becoming an adherent of one or the other. But they had preserved a sort of intellectual ascendancy owing to their possession of the Scripture and their fame for occult science, the pagan Arabs consulting their rabbis on occasions and paying heed to what they said. Before the coming of Al-Islām, these Jewish rabbis had often told their neighbours that a Prophet was about to come, and had often threatened them that, when he came, they (the Jews) would destroy the pagan Arabs as the tribes of A'ad and Thamūd had been destroyed of old.² So plainly did they describe the coming prophet that pilgrims from Yathrib recognised the Prophet, when he addressed them in Mecca, as the same whom the Jewish doctors had described to them. But the Jewish idea of a Prophet was one who would give them dominion, not one who would make them brethren of every pagan Arab who chose to accept Al-Islām. When they found that they could not make use of the newcomer, they opposed him and tried to bewilder him with questions from their theology, speaking to him as men who possessed superior wisdom; failing to perceive that, from a Prophet's standpoint, theology is childish nonsense, the very opposite of religion, and

¹ Th. Nöldeke, *Geschichte des Qordus*, Zweite Auflage, bearbeitet von Fr. Schwally, Part I, pp. 173 seq.

² Al-Islām means "The Surrender"—i.e. man's surrender to God's will and purpose.

³ Ibn Hishām (Cairo ed.), Part I, pp. 180 seq.

in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His omniscience).

20. The lightning almost snuffeth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is Able to do all things.

21. O mankind! Worship your Lord! Who hath created you and those before you, so that ye may ward off evil).

22. Who hath appointed the earth a resting place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

23. And if ye are in doubt concerning that which We reveal unto Our slave¹ (Muhammad), then produce a sūrah of the like thereof, and call your witnesses beside Allah if ye are truthful.

24. And if ye do it not -and ye can never do it -then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones.

25. And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: This is what was given us aforetime;² and it is given to them in resemblance. There for them are pure companions; there for ever they abide.

26. Lo! Allah disdaineth not to coin the similitude even

¹ To be the slave of Allah is the proudest boast of the Muslim, bondage to Allah liberating from all other servitudes. In the Koran mankind are often called God's slaves or bondmen; a stronger and more just expression than the word "servants" generally substituted in translations.

² The joys of Paradise will recall, in a figurative degree, the joys the righteous tasted in their life on earth.

of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;

27. Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.

28. How disbelieve ye in Allah when ye were dead and He gave life to you! Then he will give you death, then life again, and then unto Him ye will return.

29. He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is Knower of all things.

30. And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

31. And He taught Adam all the names,¹ then showed them to the angels, saying: Inform me of the names of these, if ye are truthful.

32. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.

33. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.

34. And when We said unto the angels: Prostrate you-

¹ Some, especially Sūfis, hold "the names" to be the attributes of Allah; others, the names of animals and plants.

selves before Adam, they fell prostrate, all save Iblīs. He demurred through pride, and so became a disbeliever.

35. And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye¹ freely (of the fruits) thereof where ye will; but comē not nigh this tree lest ye become wrongdoers.

36. But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down,² one of you a foe unto the other! There shall be for³ you on earth a habitation and provision for a time.

37. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful.

38. We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.

39. But they who disbelieve, and deny Our revelations, such are rightful owners of the Fire. They will abide therein.

40. O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.

41. And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.

42. Confound not truth with falsehood, nor knowingly conceal the truth.

43. Establish worship, pay the poor-due,³ and bow your heads with those who bow (in worship).

¹ Here the command is in the dual, as addressed to Adam and his wife.

² Here the command is in the plural, as addressed to Adam's race.

³ *Az-Zakāb*: a tax at a fixed rate in proportion to the worth of property, collected from the well-to-do and distributed among the poor Muslims.

44. Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?

45. Seek help in patience and prayer; and truly it is hard save for the humble-minded,

46. Who know that they will have to meet their Lord, and that unto Him they are returning.

47. O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

48. And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.

49. And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: That was a tremendous trial from your Lord.

50. And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

51. And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrongdoers.

52. Then, even after that, we pardoned you in order that ye might give thanks.

53. And when We gave unto Moses the Scripture and the Criterion (of right and wrong), that ye might be led aright.

54. And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful:

clear to us;
us; and lo!

71. (Moses)
unyoked; and
whole and
the truth.

72. And
concerning
hiding.

73. And
Allah bring
tents so that

74. There
became as
deed there
there are
from them.
the fear of

75. Have
a party of
used to char-

76. And
say: We be-
they say: Pr-
to you that
concerning

77. Are
they keep ha-

78. And
ture not exc-

* The old
one of them
Muhamad Al
Christ (on wh-

: O Moses! We will not believe in
lainly; and even while ye gazed the

you after your extinction, that ye

he white cloud to overshadow you
he manna and the quails, (saying):
wherewith We have provided you—
but they did wrong themselves.

id: Go into this township and eat
herein, and enter the gate prostrate,
We will forgive you your sins and
the right-doers.

I wrong changed the word which had
ter saying, and We sent down upon
in Heaven for their evil-doing.

s asked for water for his people. We
aff the rock. And there gushed out
gs (so that) each tribe knew their
drink of that which Allah hath pro-
corruptly, making mischief in the

id: O Moses! We are weary of one
upon thy Lord for us that he bring
th the earth groweth—of its herbs and
orn and its lentils and its onions. He
ge that which is higher for that which
settled country, thus ye shall get that
humiliation and wretchedness were
id they were visited with wrath from

the Prophet, *Iltatim* is a word implying submission
and does changed it for a word of rebellion—i.e.

A lah That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

62. Lo! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans—whoever believeth in Allah and the Last Day and doeth right—surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

63. And (remember, O children of Israel) when We made a covenant with you and caused the Mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

64. Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.

65. And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!

66. And We made it an example to their own and to succeeding generations, and an admonition to the God-fearing.

67. And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!

68. They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.

69. They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.

70. They said: Pray for us unto thy Lord that He make

clear to us what (cow) she is. Lo! cows are much alike to us; and lo! if Allah wills, we may be led aright.

71. (Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.

72. And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.

73. And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand.

74. Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.

75. Have ye any hope that they will be true to you when a party of them used to listen to the Word of Allah, then used to change it, after they had understood it, knowingly?

76. And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?

77. Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?

78. Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.

The old commentators tell various stories by way of explaining vv. 72 and 73; one of them concerning a miracle that happened at Al-Madinah. For Maulvi Muhammad Ali's exposition of them as referring to the martyrdom of Jesus Christ (on whom be peace) see the footnote to v. 72 in his translation.

79. Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.

80. And they say: The fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah—truly Allah will not break His covenant—or tell ye concerning Allah that which ye know not?

81. Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.

82. And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.

83. And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.

84. And when We made with you a covenant (saying). Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant), and ye were witnesses (thereto).¹

85. Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression—and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you—Believe ye in part of the

¹ v. 83 is generally taken as referring to the Biblical covenant and v. 84 as referring to the solemn treaty which the Jews of Al-Madīnah made with the Prophet in the year 1 A.H.

² The reference is to the wars between the Arab tribes of Al-Madīnah in which the Jews used to take part as allies of one and the other, Jews waging war upon Jews.

Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.

86. Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.

87. And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the holy Spirit.¹ Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?

88. And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.

89. And when there cometh unto them a Scripture from Allah, confirming that in their possession—though before that they were asking for a signal triumph over those who disbelieved—and when there cometh unto them that which they know (to be the Truth) they disbelieve therein. The curse of Allah is on disbelievers.

90. Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His bondmen.² They have incurred anger upon anger. For disbelievers is a shameful doom.

91. And when it is said unto them: Believe in that which

¹ "The holy Spirit" is a term for the angel of Revelation, Gabriel (on whom be peace).

² See v. 23, footnote.

Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the Prophets of Allah aforetime, if ye are (indeed) believers?

92. And Moses came unto you with clear proofs (of Allah's sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrongdoers.

93. And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the Covenant). Say (unto them): Evil is that which your belief enjoineth on you, if ye are believers.

94. Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful.

95. But they will never long for it, because of that which their own hands have sent before them. Allah is Aware of evil-doers.

96. And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would by no means remove him from the doom. Allah is Seer of what they do.

97. Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;

98. Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.

99. Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.

100. Is it ever so that when ye make a covenant with a party of you set it aside? The truth is, most of them believe not.

101. And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,

102. And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Hârût and Mârût. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.¹

103. And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.

104. O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us,"² and be ye listeners. For disbelievers is a painful doom.

¹ The reference is to the occult science practised by the Jews, the origin of which was ascribed to Solomon.

² The first word which the Muslims used to call the Prophet's attention respectfully, *Râ'ina*, the Jews could change into an insult by a slight mispronunciation.

105. Neither those who disbelieve among the People of the Scripture¹ nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of infinite bounty.

106. Such of Our revelations as We abrogate or cause to be forgotten, we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?

107. Knowest thou not that it is Allah unto Whom belongeth the sovereignty of the heavens and earth; and ye have not, beside Allah, any friend or helper?

108. Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.

109. Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.

110. Establish worship, and pay the poor-due;² and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.

111. And they say: None entereth Paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.

112. Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.

113. And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who

¹ i.e. Jews and Christians.

² *Az-Zakâh*, a tax at a fixed rate in proportion to the wealth of property, collected from the well-to-do and distributed among the poor Muslims.

know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.

114. And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.

115. Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's countenance. Lo! Allah is All-Embracing, All-Knowing.

116. And they say: Allah hath taken unto Himself a Son. Be He glorified! Nay, but whatsoever is in the heaven and the earth is His. All are subservient unto Him.

117. The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.

118. And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.

119. Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.

120. And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting friend nor helper.

121. Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.

122. O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures

123. And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.

124. And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrongdoers.

125. And when We made the House (at Mecca) a resort for mankind and a sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).

126. And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of fire—a hapless journey's end!

127. And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.

128. Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

129. Our Lord! And raise up in their midst a messenger

from among them who shall receive unto them. Their In-
 rations and shall in truth be in the Scripture and in wisdom
 and shall make them grow. Lo! Thou, only Thou, art the
 the Mighty, Wise.

130. And who forsaketh the religion of Abraham save him
 who befooleth himself? Verily We chose him in the world,
 and lo! in the Hereafter he is among the righteous.

131. When his Lord said unto him: Surrender! he said: I
 have surrendered to the Lord of the Worlds.

132. The same did Abraham enjoin upon his sons, and
 also Jacob, (saying): O my sons! Lo! Allah hath chosen for
 you the (true) religion; therefore die not save as men who
 have surrendered (unto Him).

133. Or were ye present when death came to Jacob, when he
 said unto his sons: What will ye worship after me? They
 said: We shall worship thy God, the God of thy fathers,
 Abraham and Ishmael and Isaac, One God, and unto Him
 we have surrendered.

134. Those are a people who have passed away. Theirs is
 that which they earned, and yours is that which ye earn. And
 ye will not be asked of what they used to do.

135. And they say: Be Jews or Christians, then ye will be
 rightly guided. Say (unto them, O Muhammad): Nay, but
 (we follow) the religion of Abraham, the upright, and he was
 not of the idolaters.

136. Say (O Muslims): We believe in Allah and that
 which is revealed unto us and that which was revealed unto
 Abraham, and Ishmael, and Isaac, and Jacob, and the
 tribes, and that which Moses and Jesus received, and that
 which the Prophets received from their Lord. We make no
 distinction between any of them, and unto Him we have
 surrendered.

137. And if they believe in the like of that which ye be-

l eve then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.

138. (We take out) colour from Allah, and who is better than Allah at colouring. We are His worshippers.

139. Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.

140. Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.

141. Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do.

142. The foolish of the people will say: What hath turned them from the *qiblah*¹ which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.

143. Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the *qiblah* which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is full of pity, Merciful toward mankind.

144. We have seen the turning of thy face to heaven (for

¹ i.e. the place towards which the face is turned at prayer. The first *qiblah* of the Muslims was Jerusalem, which gave rise to a misunderstanding on the part of the Jews of Al-Madinah, who wished to draw the Muslims into Judaism. This was the cause of the Prophet's anxiety mentioned in the next verse but one.

guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a *qiblah* which is dear to thee. So turn thy face toward the Inviolable Place of Worship,² and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! those who have received the Scripture know that (this Revelation) is the Truth from their Lord. And Allah is not unaware of what they do.

145. And even if thou broughtest unto those who have received the Scripture all kinds of porrents, they would not follow thy *qiblah*, nor canst thou be a follower of their *qiblah*; nor are some of them followers of the *qiblah* of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.

146. Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.

147. It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.

148. And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.

149. And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.

150. Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you save such of them as do injustice—Fear them not, but fear Me!—

² * The Ka'bah at Mecca.

and so that I may complete My grace upon you, and that ye may be guided.

151. Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.¹

152. Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.

153. O ye who believ! Seek help in stedfastness and prayer. Lo! Allah is with the steadfast.

154. And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.

155. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad-tidings to the steadfast,

156. Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.

157. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.

158. Lo! (the mountains) As-Şafâ and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of God) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.

159. Those who hide the proofs and the guidance which We revealed, after We had made it clear in the Scripture, such are accursed of Allah and accursed of those who have the power to curse.

160. Except such of them as repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.

¹ See Abraham's prayer, v. 129.

161. Lo! those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.

162. They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.

163. Your God is One God; there is no God save Him, the Beneficent, the Merciful.

164. Lo! in the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's sovereignty) for people who have sense.

165. Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) — Those who believe are stauncher in their love for Allah — Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!

166. (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.

167. And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.

168. O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.

169. He enjoineth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not.

170. And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?

171. The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

172. O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom ye worship.

173. He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

174. Lo! those who hide aught of the Scripture which Allah hath revealed, and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

175. Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!

176. That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.

177. It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and

the Prophets and giveth his wealth for love of Him to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due.¹ And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing.

178. O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.

179. And there is life for you in retaliation. O men of understanding, that ye may ward off (evil).

180. It is prescribed for you, when one of you approacheth death, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).

181. And whoso changeth (the will) after he hath heard it -- the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.

182. But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.

183. O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);

184. (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of

¹ See v. 43, footnote.

other days, and for those who can afford it there is a ransom: the feeding of a man in need—But whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know—

185. The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.

186. And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

187. It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is aware that ye were deceiving yourselves¹ in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelations to mankind that they may ward off (evil).

¹ Until this verse was revealed, the Muslims used to fast completely from the evening meal of one day till the evening meal of the next, and if they fell asleep before they had taken their meal they had considered it their duty to abstain from it, with the result that men fainted and came near to death. Intercourse with their wives had been similarly restricted.

188. And eat not up your property in order to seek in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.

189. They ask thee, (O Muhammad), of new moons. Say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.

190. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.

191. And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.

192. But if they desist, then lo! Allah is Forgiving; Merciful.

193. And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrongdoers.

194. The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).

195. Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.

196. Perform the pilgrimage and the visit (to Mecca) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the Visit for the Pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.

197. The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein let him remember that there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

198. It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafât, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.

199. Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

200. And when ye have completed your devotions, then remember Allah as ye remember your fathers with a more

¹ See also S. XXII, vv. 26 ff.

² It was the custom of the pagan Arabs to praise their forefathers at the conclusion of the Pilgrimage.

lively remembrance But of mankind is he who saith Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.

201. And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."

202. For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.

203. Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.

204. And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.

205. And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.

206. And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.

207. And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.

208. O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.

209. And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.

210. Wait they for naught else than that Allah should

come unto them in the shadows of the evening.

Then the case would be already judged. All praise to Allah (for judgment).

211. Ask of the Children of Israel how We gave them! He who altered his religion after it hath come unto him (for him), let Allah receive his punishment.

212. Beautified is the life of the world; but those who believe; they make a jest of the believers. But those who do their duty to Allah will be above them on the Day of Judgement. Allah giveth without stint to whom He pleaseth.

213. Mankind were one community, and Allah sent (to them) Prophets as bearers of good tidings and of warning. And He revealed therewith the Scripture with plainness, that He might judge between mankind concerning that whereof they differed. And only those unto whom (the Scripture) came down, concerning it, after clear proofs had come unto them, through hatred one of another. And Allah be! He guided those who believe unto the truth of that whereof they differed. Allah guideth whom He pleaseth, in His straight path.

214. Or think ye that ye will enter Paradise without there hath not come unto you the like of that which came to those who passed away before you? And that adversity befell them, they were shaken as with earthquake, and the messenger (of Allah) and those who believed also were shaken. They said: When cometh Allah's help? Now is the help of Allah near.

215. They ask thee, (O Muhammad), what they should spend. Say: That which ye spend for your selves and your parents and near kindred and orphans and the needy wayfarer. And whatsoever good ye do, Allah is Aware of it.

216. Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

217. They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel his people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are the whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.

218. Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.

219. They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: That which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.

220. Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

221. Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you, and give not your daughters in marriage to

idolaters till they believe, for he is better than an idolater though he perished. The Fire, and Allah inviteth unto the Sacrament by His grace, and expoundeth the Law unto mankind that haply they may remember.

222. They question thee, O Muhammad, concerning menstruation. Say: It is an illness, so let women in such times and go not in unto their husbands. And when they have purified themselves, let them as Allah hath enjoined upon you. It is for those who turn unto Him, and love His religion, and for cleanness.

223. Your women are a ribb, as ye will, and send them to your filth as ye will, and send them to your souls, and fear Allah, and know that ye will meet Him. Give glad tidings to the believers.

224. And make not Allah, by your oath, your being righteous and observing your duties, making peace among mankind. Allah is the Most Gracious.

225. Allah will not take you to task for that which ye are intentional in your oaths. But He will take that which your hearts have conceived. Allah is the Most Clement.

226. Those who forswear their oaths, let them wait three months; then, if they change their mind, let them give. Merciful.

227. And if they decide upon divorce, let them know that Allah is Hearer, Knower.

228. Women who are divorced, let them wait three months apart, three (monthly) courses. And let them know that they should conceal that which is in their wombs if they are believers in what they have been enjoined. And their husbands would do better to take them back than to divorce them.

216. Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

217. They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel his people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are the whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.

218. Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, they have hope of Allah's mercy. Allah is Forgiving, Merciful.

219. They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men, but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: That which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.

220. Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

221. Wed not idolatresses till they believe: for lo! a believing bondwoman is better than an idolatress though she please you, and give not your daughters in marriage to

idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth thus His revelations to mankind that haply they may remember.

222. They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.

223. Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).

224. And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.

225. Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.

226. Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.

227. And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.

228. Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that

case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

229. Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except, (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrongdoers.

230. And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.

231. When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

232. And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah

and the Last Day. That is more virtuous for you, and cleaner Allah knoweth: ye know not.

233. Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provided that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.

234. Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is Informed of what ye do.

235. There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.

236. It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the

straitened according to his means, a fair provision. (This is a bounden duty for those who do good.

237. If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie.¹ To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.

238. Be guardians of your prayers,² and of the midmost prayer,³ and stand up with devotion to Allah.

239. And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.

240. (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.

241. For divorced women a provision in kindness; a duty for those who ward off (evil).

242. Thus Allah expoundeth unto you His revelations so that ye may understand.

243. Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death,⁴ and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.

244. Fight in the way of Allah, and know that Allah is Hearer, Knower.

¹ i.e. the bridegroom.

² Meaning, probably, the best amid all forms of prayer; but some authorities think the reference is to the 'asr (afternoon) prayer which Muslims are most apt to forget.

³ The reference is to the Exodus.

245. Who is it that will lend unto Allah a goodly loan,¹ so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.

246. Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a Prophet whom they had: Set up for us a King and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is Aware of evil-doers.

247. Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

248. And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.

249. And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and

¹ A loan without interest — i.e. without thought of gain.

245. Who is it that will lend unto Allah a goodly loan,² so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.

246. Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a Prophet whom they had: Set up for us a King and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is Aware of evil-doers.

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249. And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and

² A loan without interest—i.e. without thought of gain.

those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet their Lord exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the stedfast.

250. And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

251. So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

252. These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;

253. Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's sovereignty) and We supported him with the holy Spirit.* And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.

254. O ye who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.

* *i.e.* the angel Gabriel.

255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him: Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His Throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

256. There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

257. Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

258. Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrong-doing folk.

259. Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man)

¹ Most of the commentators agree that the reference here is to Jerusalem in ruins, while the following words tell of the vision of Ezekiel.

but thou hast turned for a hundred years. Look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.

260. And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead. He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste. And know that Allah is Mighty, Wise.

261. The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.

262. Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.

263. A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

264. O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

265. And the likeness of those who spend their wealth in

search of Allah. Pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rain-storm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.

266. Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble off-spring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.

267. O ye who believe! Spend of the good things which ye have earned, and of that which we bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (In charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.

268. The devil promiseth you destitution and enjoineeth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-Knowing.

269. He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.

270. Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.

271. If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.

272. The guiding of them is not thy duty (O Muham-mad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's countenance; and whatsoever good

thing ye spend, it will be repaid to you in full, and ye will not be wronged.

273. (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.

274. Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

275. Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury)—Such are rightful owners of the Fire. They will abide therein.

276. Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.

277. Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.

278. O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.

279. And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.

280. And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know.

281. And guard yourselves against a dayⁱⁿ in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned; and they will not be wronged.

282. O ye who believe! When ye contract a debt for a fixed term, record itⁱⁿ in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is Knower of all things.

283. If ye be on a journey and cannot find a scribe, then a

pledge in hand (al-usth) And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.

284. Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

285. The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers—We make no distinction between any of His messengers—and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.

286. Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.

SŪRAH III

Āl-i-Imrân takes its title from v. 32, where "the family of 'Imrân" (the father of Moses) occurs as a generic name for all the Hebrew prophets from Moses to John the Baptist and Jesus Christ. This, with the mention of the mother of Mary as "the wife of 'Imrân" (v. 34), and the words "sister of Aaron" addressed to Mary (XIX, 28), have given rise to a charge of anachronism—absurd because the whole of the rest of the Koran is against it—by Muir and other non-Muslim writers, who say that the Prophet confused Mary, the mother of Jesus, with Miriam, the sister of Moses. Most Muslims believe, on the authority of the Koran, that the grandfather of Jesus Christ was named 'Imrân, which may also have been the name of the father of Moses. In Sûrah, xix. 28, where Mary is addressed as "sister of Aaron," they hold the ancestral sense to be the more probable, while denying that there is any reason to suppose that the Virgin Mary had not a brother named Aaron.

If vv. 1 to 34 were, as tradition states, revealed on the occasion of the deputation from the Christians of Najrân, which took place in the tenth year of the Hīrah ("the year of deputations," as it is called), then they are of much later date than the rest of the Sûrah, but it seems possible that they were only recited by the Prophet on that occasion, having been revealed before.

The Jews have become bolder and more bitter in opposition which, as Noldeke points out, cannot have been the case, after the signal victory of Badr, until after the Muslims suffered a reverse at Uhud, a battle to which vv. 120 to 188 largely refer.

In the third year of the Hīrah the Meccans came against Al-Madīnah with an army of 3000 men to avenge their defeat at Badr in the previous year, and to wipe out the Muslims. The Prophet, against his own first plan, which was to defend Al-Madīnah, at the instance of his companions, went out to meet them on Mt. Uhud, posting his men carefully. He led an army of 1000 men, a third of whom under Abdullah ibn Ubeyy (the "Hypocrite" leader) deserted him before the battle, and said afterwards that they did not think there would be any fighting that day. The battle began well for the

Muslims but was changed to something near defeat by the disobedience of a band of fifty archers placed to guard a certain point. Seeing the Muslims winning, they feared that they might lose their share of the spoils, and ran to join the others, leaving a way open for the Meccan cavalry. The idolaters then rallied and inflicted considerable loss upon the Muslims, the Prophet himself being wounded in the struggle. A cry arose that the Prophet had been slain, and the Muslims were in despair till someone recognised the Prophet and cried out that he was living. The Muslims then rallied to his side, and retired in some sort of order. The army of Quraysh also retired after the battle.

In this battle the wives of the leaders of Qureysh, who had been brought with the army to give courage by their presence and their chanting, mutilated the Muslim slain, making necklaces and bracelets of ears and noses. Hind, the wife of Abû Sufyân, plucked out the liver of the Prophet's uncle, Hamzah, publicly, and tried to eat it. The Prophet, when he saw the condition of the slain, was moved to vow reprisals. But he was relieved of his vow by a revelation, and mutilation was forbidden to the Muslims.

On the day after the battle of Mt. Uhûd, the Prophet again went out with such of the army as survived, in order that Qureysh might hear that he was in the field and haply be deterred from any project of attacking Al-Madinah in its weakened state. On that occasion many wounded men went out with him. Tradition tells how a friendly nomad met the Muslims and afterwards met the army of Qureysh. Questioned by Abû Sufyân, he said that the Prophet was seeking vengeance with an overwhelming force; and that report determined Abû Sufyân to march back to Mecca.

The period of revelation is the third and fourth years of the Hijrah.

THE FAMILY OF 'IMRÂN

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lâm. Mîm.¹

¹ See Sûrah II, v. 1, footnote.

2. Allah! There is no God save Him, the Alive, the Eternal.

3. He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel

4. Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).

5. Lo! nothing in the earth or in the heavens is hidden from Allah.

6. He it is who fashioneth you in the wombs as pleaseth Him. There is no God save Him, the Almighty, the Wise.

7. He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations—They are the substance of the Book—and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

8. Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou art the Bestower.

9. Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst.

10. (On that day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for fire.

11. Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.

12. Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.

13. There was a token for you in two hosts which met: ¹ one army fighting in the way of Allah, and another² disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

14. Beautified for mankind is love of the joys (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.

15. Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,

16. Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;

17. The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.

18. Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise.

19. Lo! religion with Allah (is) The Surrender² (to His will and guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the

¹ The reference is to the battle of Badr.

² Ar. *Al-Islâm*.

revelations of Allah (will find that) lo! Allah is swift at reckoning.

20. And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.

21. Lo! those who disbelieve the revelations of Allah, and slay the Prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.

22. Those are they whose works have failed in the world and the Hereafter; and they have no helpers.

23. Hast thou not seen how those who have received the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)?

24. That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived them regarding their religion.

25. How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged.

26. Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.

27. Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the

dead from the living. And Taou givest sustenance to whom Thou choosest, without stint.

28. Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.

29. Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.

30. On the day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is full of pity for (His) bondmen.

31. Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

32. Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).

33. Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imrân above (all His) creatures.

34. They were descendants one of another. Allah is Hearer, Knower.

35. (Remember) when the wife of 'Imrân said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!

36. And when she was delivered she said: My Lord! Lo! I am delivered of a female--Allah knew best of what she

was delivered the male: not as the female and so! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.

37. And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.

38. Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.

39. And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) 'John,' (who cometh) to confirm a word from Allah, lordly, chaste, a Prophet of the righteous.

40. He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will.

41. He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.

42. And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.

43. O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

44. This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them

when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).

45. (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

46. He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

47. She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it, only: Be! and it is.

48. And He will teach him the Scripture and wisdom, and the Torah and the Gospel,

49. And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.

50. And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

51. Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

52. But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in

Allah and let thou witness that we have surrendered¹ (unto Him).

53. Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enroll us among those who witness (to the truth).

54. And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

55. (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.

56. As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.

57. And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.

58. This (which) We recite unto thee is a revelation and a wise reminder.

59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

60. (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.

61. And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

¹ Or "are Muslims."

62. Lo! This verily is the true narrative. There is no God save Allah, and lo! Allah is the Mighty, the Wise.

63. And if they turn away, then lo! Allah is Aware of (who are) the corrupters.

64. Say: O People of the Scripture! ¹ Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered ² (unto Him).

65. O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?

66. Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah knoweth. Ye know not.

67. Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.

68. Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Friend of the believers.

69. A party of the people of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.

70. O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness (to their truth)?

71. O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?

¹ Jews and Christians.

² *Ar. muslimân.*

72. And a party of the People of the Scripture say: Believe in that which hath been revealed, unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;¹

73. And believe not save in one who followeth your religion—Say (O Muhammad): Lo! the guidance is Allah's guidance—that any one is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.

74. He selecteth for His mercy whom He will. Allah is of infinite bounty.

75. Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.

76. Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).

77. Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths,² they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

78. And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what

¹ The reference is to some Jews of Al-Madinah, who feigned an interest in Al-Islâm only in the hope of detaching some of the Muslims by their subtle arguments.

² The Jews of Al-Madinah had made a solemn treaty with the Prophet in the year 1 A.H.

they say: It is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.

79. It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the Prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof:

80. And he commanded you not that ye should take the angels and the Prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?

81. When Allah made (His) covenant with the Prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

82. Then whosoever after this shall turn away: they will be miscreants.

83. Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.

84. Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the Prophets from their Lord. We make no distinction between any² of them, and unto Him we have surrendered.

85. And whoso seeketh as religion other than the Sur-

² Almost identical with II, 136.

render (to Allah) it will not be accepted from him and he will be a loser in the Hereafter.

86. How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's sovereignty) had come unto them. And Allah guideth not wrongdoing folk.

87. As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.

88. They will abide therein. Their doom will not be lightened, neither will they be reprieved;

89. Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.

90. Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

91. Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.

92. Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof.

93. All food was lawful unto the children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.

94. And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.

95. Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

96. Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;

¹ Ar. *Al-Islām*.

² Mecca.

97. Wherein are plain memorials (of Allah's guidance the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.

98. Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do?

99. Say: O People of the Scripture! Why drive ye back believers from the way of Allah, seeking to make it crooked, when ye are witnesses (to Allah's guidance)? Allah is not unaware of what ye do.

100. O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.

101. How can ye disbelieve, when Allah's revelations are recited unto you, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path.

102. O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him);

103. And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided,

104. And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

105. And be ye not as those who separated and disputed

after the clear proofs had come unto them. For such there is an awful doom,

106. On the day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.

107. And as for those whose faces have been whitened, lo! in the mercy of Allah they dwell for ever.

108. These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.

109. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.

110. Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.

111. They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.

112. Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men.² They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the Prophets wrongfully. That is because they were rebellious and used to transgress.

113. They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him)

² i.e. when they keep the covenant which the Prophet had made with the Jews of Al-Madinah.

114. They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.

115. And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil)

116. Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.

117. The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they did wrong themselves.

118. O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.

119. Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.

120. If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.

121. And remember when thou settest forth at daybreak from thy household to assign to the believers their positions for the battle,^{*} Allah was Hearer, Knower.

* The battle at Mt. Uhud near Al-Madīnah in the third year of the Hijrah (see introduction to this Sūrah).

122. When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah do believers put their trust.

123. Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.

124. And when thou didst say unto the believers: Is it not sufficient for you, that your Lord should support you with three thousand angels sent down (to your help)?

125. Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.

126. Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest—Victory cometh only from Allah, the Mighty, the Wise—

127. That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.

128. It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers.

129. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.

130. O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.

131. And ward off (from yourselves) the Fire prepared for disbelievers.

132. And obey Allah and the messenger, that ye may find mercy.

133. And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);

134. Those who spend (of that which Allah hath given

them) in ease and in adversity those who control their wrath and are forgiving towards mankind, Allah loveth the good,

135. And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins—Who forgiveth sins save Allah only?—and will not knowingly repeat (the wrong) they did.

136. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever—a bountiful reward for workers!

137. Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).

138. This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil).

139. Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.

140. If ye have received a blow, the (disbelieving) people have received a blow the like thereof.¹ These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses² from among you; and Allah loveth not wrong-doers.

141. And that Allah may prove those who believe, and may blight the disbelievers.

142. Or deemed ye that ye would enter Paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?

143. And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!

144. Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that,

¹ At Badr.

² Or martyrs.

when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful.*

145. No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.*

146. And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.

147. Their cry was only that they said: Our Lord! Forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.

148. So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.

149. O ye who believe! If ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.

150. But Allah is your Protector, and He is the best of helpers.

151. We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.

* On the morning when the Prophet died, Abû Bakr came into the mosque at Al-Madînah and found the people all distracted, and Omar telling them that it was a sin to say that he was dead. Abû Bakr went and ascertained the truth, and coming back into the mosque, cried: "Lo! as for him who worshippeth Muhammad, Muhammad is dead, but as for him who worshippeth Allah, Allah is alive and dieth not." Then he recited this verse "and it was as if the people had not known till then that such a verse had been revealed".

152. Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long.¹ Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.

153. When ye climbed (the hill)² and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.

154. Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).

155. Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide,³ because of some of that which they have earned.

¹ When the archers deserted their post to share in the spoils, thinking that the day was won.

Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement.

156. O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed; that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.

157. And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.

158. What though ye be slain or die, when unto Allah ye are gathered?

159. It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).

160. If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you? In Allah let believers put their trust.

161. It is not for any Prophet to deceive (mankind). Whoso deceiveth will bring his deceit with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.

162. Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?

163. There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what ye do.

164. Allah verily hath shown grace to the believers by

sending into the way messengers of their own to call unto them. He taught them to grow, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.

165. And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.

166. That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;

167. And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is best aware of what they hide.

168. Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.

169. Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.

170. Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: that there shall no fear come upon them neither shall they grieve.

171. They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.

¹ In fulfilment of the prayer of Abraham (Sûrah II, v. 126).

At Badr.

172. As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward,

173. Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is sufficient for us! Most Excellent is He in Whom we trust!

174. So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of infinite bounty.

175. It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.

176. Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's will to assign them no portion in the Hereafter, and theirs will be an awful doom.

177. Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.

178. And let not those who disbelieve imagine that the rem We give them bodeeth good unto their souls. We only give them rem that they may grow in sinfulness. And theirs will be a shameful doom.

179. It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof.) So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward.

180. And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is

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Allah is the heritage of the heavens and the earth, and Allah is Informed of what ye do.

181. Verily Allah heard the saying of those who said: (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the Prophets wrongfully and We shall say: Taste ye the punishment of burning!

182. This is on account of that which your own hands have sent before (you to the judgement). Allah is no oppressor of (His) bondmen.

183. (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!

184. And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.

185. Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter Paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

186. Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the stedfast heart of things.

* A saying of some Jews of Al-Madinah.

187. And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.

188. Think not that those who exult in what they have given, and love to be praised for what they have not done—Think not, they are in safety from the doom. A painful doom is theirs.

189. Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.

190. Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding,

191. Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.

192. Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.

193. Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

194. Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the trust.

195. And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another.¹ So² those who

¹ This expression, which recurs in the Koran, is a reminder to men that women are of the same human status as themselves.

fled and were driven forth from their homes, and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.

196. Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).

197. It is but a brief comfort. And afterward their habitation will be hell; an ill abode.

198. But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.

199. And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord, and lo! Allah is swift to take account.

200. O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

SŪRAH IV

An-Nisā, "Women," is so-called because it deals largely with women's rights. The period of revelation is the months following the battle of Uhud, or, as Nöldeke, a careful critic, puts it, "between the end of the third year and the end of the fifth year"¹ of the Prophet's reign at Al-Madīnah. As the Sūrah contains no reference to the siege of Al-Madīnah ("The War of the Trench") by the allied tribes, which took place in the fifth year, I should rather say, between the end of the third year and the beginning of the fifth year.

Many Muslims were killed at the battle of Uhud, hence the concern for orphans and widows in the opening verses which lead on to a declaration of some rights of women of which they were deprived among the pagan Arabs. The defection of the Hypocrites—as the lukewarm or purely time-serving adherents were called—had been the chief cause of the reverse at Uhud; and after that reverse some of the Jewish tribes, who had till then observed the letter of their treaty with the Prophet, became avowed supporters of the enemy, even going so far as to declare that the old Arab idolatry was preferable to Al-Islām as a religion, and giving help and information to Qureysh, so that in the end the Muslims were obliged to make war on them. Both the Hypocrites and the rebellious Jews are dealt with incidentally in this Sūrah, the former at some length. There is a reference to Christian beliefs in vv. 171–2.

The period of revelation is the fourth year of the Hijrah.

WOMEN

Revealed at Al-Madīnah

In the name of Allah the Beneficent, the Merciful.

1. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its

¹ Nöldeke, *Geschichte des Qurāns* (2nd ed.), Part I, p. 195.

not all that is in it for the sake of
 of it en-ri-chen-ment. Be-ware of your duty toward Allah
 in Whom ye claim (your rights) of one another, and
 toward the wombs (that bare you). Lo! Allah hath been a
 Watcher over you.

2. Give unto orphans their wealth. Exchange not the good
 for the bad (in your management thereof) nor absorb their
 wealth into your own wealth. Lo! that would be a great
 sin.

3. And if ye fear that ye will not deal fairly by the
 orphans, marry of the women, who seem good to you, two
 or three or four; and if ye fear that ye cannot do justice (to
 so many) then one (only) or (the captives) that your right
 hands possess. Thus is more likely that ye will not do
 injustice.

4. And give unto the women (whom ye marry) free gift
 of their marriage portions; but if they of their own accord
 remit unto you a part thereof, then ye are welcome to
 absorb it (in your wealth).

5. Give not unto the foolish (what is in) your (keeping
 of their) wealth, which Allah hath given you to maintain;
 but feed and clothe them from it, and speak kindly unto
 them.

6. Prove orphans till they reach the marriageable age; then,
 if ye find them of sound judgement, deliver over unto them
 their fortune; and devour it not by squandering and in
 haste lest they should grow up. Whoso (of the guardian)
 is rich, let him abstain generously (from taking of the
 property of orphans); and whoso is poor let him take thereof
 in reason (for his guardianship). And when ye deliver up
 their fortune unto orphans, have (the transaction) witnessed
 in their presence. Allah sufficeth as a Reckoner.

7. Unto the men (of a family) belongeth a share of that

which parent, and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much—a legal share.

8. And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

9. And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

10. Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

11. Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to his^a parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents or your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

12. And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after

^a The deceased.

any legacy ye may have bequeathed, or debt ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.

13. These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.

14. And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where such will dwell for ever; his will be a shameful doom.

15. As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).^{*}

16. And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is Relenting, Merciful.

17. Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.

18. The forgiveness is not for those who do ill deeds until, when death attendeth upon one of them, he saith:

^{*} See XXIV, 2-10.

Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.

19. O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

20. And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

21. How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?

22. And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.

23. Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in—but if ye have not gone in unto them, then it is no sin for you (to marry their daughters)—and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.

24. And all married women (are forbidden unto you

save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

25. And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another;¹ so wed them by permission of their folk, and give unto them their portions in kindness, - they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

26. Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

27. And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

28. Allah would make the burden light for you, for man was created weak.

29. O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

¹ This expression, which recurs in the Koran, is a reminder to men that women are of the same human status as themselves.

30. Whoso doeth that through aggression and injustice, We shall cast him into Fire, and that is ever easy for Allah.

31. If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.

32. And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

33. And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.

34. Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great.

35. And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

36. And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves)

whom your right hands possess. Lo! Allah loveth not such as are proud and boastful.

37. Who hoard their wealth and enjoin avarice on others and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom:

38. And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.

39. What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?

40. Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

41. But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad!) a witness against these?

42. On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

43. O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.

44. Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?

45. Allah knoweth best (who are) your enemies. Allah is sufficient as a Friend, and Allah is sufficient as a Helper.

46. Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!"¹ distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.

47. O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.

48. Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.

49. Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.

50. See, how they invent lies about Allah! That of itself is flagrant sin.

51. Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe?"

¹ Devices of some of the Jews of Al-Madīnah to annoy the Muslims by distorting words of Scripture. *Rā' mī* (meaning "listen to us"), by which the Muslims used to call the Prophet's notice, they turned by slight mispronunciation into a Hebrew word of insult (cf. S. II, v. 104, footnote).

53. He is with whom All Huddar is who Azzur is. He is (O Muhammad) wilt find for him no helper.

54. Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.

55. Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom.

56. And of them were (some) who believed therein and of them were (some) who disbelieved therein. Hell is sufficient for (their) burning.

57. Lo! Those who disbelieve Our revelations. We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

58. And as for those who believe and do good works. We shall make them enter Gardens underneath which rivers flow—to dwell therein for ever; there for them are pure companions and We shall make them enter plenteous shade.

59. Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.

60. O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

61. Hast thou not seen those who pretend that they



Let it be that which is revealed unto thee and that which was revealed before thee, how they would go for judgement (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.

61. And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.

62. How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.

63. Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.

64. We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

65. But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.

66. And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;

67. And then We should bestow upon them from Our presence an immense reward,

68. And should guide them unto a straight path.

69. Whoso obeyeth Allah and the messenger, they are

with those unto whom All I I th he I w I I I I
 Prophets and the same and the same is in the negotiations.
 The best of company are they!

70. Such is the bounty of Allah, and Allah sufficeth a
 Knower.

71. O ye who believe! Take your precautions; then
 advance the proven ones, or advance all together.

72. Lo! among you there is he who loitereth; and if
 disaster overtook you, he would say: Allah hath been
 gracious unto me since I was not present with them.

73. And if a bounty from Allah befell you, he would
 surely cry, as if there had been no love between you and
 him: Oh, would that I had been with them, then should I
 have achieved a great success!

74. Let those fight in the way of Allah who sell the life
 of this world for the other. Whoso fighteth in the way of
 Allah, be he slain or be he victorious, on him We shall
 bestow a vast reward.

75. How should ye not fight for the cause of Allah and
 of the feeble among men and of the women and the children
 who are crying: Our Lord! Bring us forth from out this
 town² of which the people are oppressors! Oh, give us from
 Thy presence some protecting friend! Oh, give us from
 Thy presence some defender!

76. Those who believe do battle for the cause of Allah;
 - and those who disbelieve do battle for the cause of idols.
 So fight the minions of the devil. Lo! the devil's strategy
 is ever weak.

77. Hast thou not seen those unto whom it was said:
 Withhold your hands, establish worship and pay the poor-
 due, but when fighting was prescribed for them behold! a
 party of them fear mankind even as their fear of Allah or

² Mecca.

with greater fear, and say: Our Lord! Why hast thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.

78. Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?

79. Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as witness.

80. Whoso obeyeth the messenger obeyeth Allah, and whoso turneth away: We have not sent thee as a warder over them.

81. And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

82. Will they not then ponder on the Qur'ân? If it had been from other than Allah they would have found therein much incongruity.

83. And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and such of them as are in authority, those among them who are able to think out the matter

* The reference is to the reverse which the Muslims suffered at Mt. Uhud which was caused by their own disobedience to the Prophet's orders.

with those unto whom Allah hath revealed His Book. The Prophets and the saints and the martyrs and the righteous. The best of company are they!

70. Such is the bounty of Allah, and Allah sufficeth a Knower.

71. O ye who believe! Take your precautions, then advance the proven ones, or advance all together.

72. Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them.

73. And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!

74. Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.

75. How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town¹ of which the people are oppressors! Oh, give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender!

76. Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.

77. Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor-due, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or

¹ Mecca.

with greater fear, and say: Our Lord! Why hast thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.

78. Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?²

79. Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as witness.

80. Whoso obeyeth the messenger obeyeth Allah, and whoso turneth away: We have not sent thee as a warder over them.

81. And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

82. Will they not then ponder on the Qur'ân? If it had been from other than Allah they would have found therein much incongruity.

83. And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and such of them as are in authority, those among them who are able to think out the matter

² The reference is to the reverse which the Muslims suffered at Mt. Uhud which was caused by their own disobedience to the Prophet's orders.

would be known. If it had not been for Allah and His mercy ye would have followed Satan, save a few (of you).

84. So fight (O Muhammad) in the way of Allah. Thou art not taxed (with the responsibility for anyone) except for thyself—and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

85. Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.

86. When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.

87. Allah! There is no God save Him. He gathereth you all unto a Day of Resurrection whateof there is no doubt. Who is more true in statement than Allah?

88. What aileth you that ye are become two parties regarding the hypocrites,² when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road.

89. They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them.

90. Except those who seek refuge with a people between

² According to Tradition, the reference here is not to the lukewarm section of the Muslims of Al-Madīnah, but to a particular group of alleged converts to Islam among the Arabs, who afterwards relapsed into idolatry, and concerning whom there were two opinions among the Muslims.

whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

91. Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.

92. It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

93. Whoso slayeth a believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.

94. O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil

um With Allah is place of reward and punishment. Now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.

95. Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;

96. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.

97. Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;

98. Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

99. As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

100. Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

101. And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

10. And when thou O Muhammad t among them and arrangest (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.

103. When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed hours hath been enjoined on the believers.

104. Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

105. Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showereth thee. And be not thou a pleader for the treacherous;

106. And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

107. And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.

108. They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.

109. Ho! ye are they who pleaded for them in the life of

the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?

110. Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.

111. Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.

112. And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.

113. But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.

114. There is no good in much of their secret conferences save (in) him who enjoineeth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.

115. And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell—a hapless journey's end!

116. Lo! Allah pardoneth not that partners should be ascribed unto him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.

117. They invoke in His stead only females;* they pray to none else than Satan, a rebel

* The idols which the pagan Arabs worshipped were all female.

118. Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,

119. And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

120. He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.

121. For such, their habitation will be hell, and they will find no refuge therefrom.

122. But as for those who believe and do good works We shall bring them into gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?

123. It will not be in accordance with your desires, nor the desires of the People of the Scripture.¹ He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

124. And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint of a date-stone.

125. Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.

126. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.

127. They consult thee concerning women. Say: Allah

¹ Jews and Christians.

giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.

128. If a woman feareth ill-treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

129. Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

130. But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

131. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

132. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient a Defender.

133. If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

134. Whoso desireth the reward of the world, (let him

Know that, with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

135. O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.

136. O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.

137. Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will he guide them unto a way.

138. Bear unto the hypocrites the tidings that for them there is a painful doom;

139. Those who choose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

140. He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;

141. Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not

with you? and if he did not want to use force? Had we not the misty of you? and did we not protect you from the believers?—Allah will judge between you at the Day of Resurrection, and Allah will not give the Disbelievers any way (of success) against the believers.

142. Lo! the hypocrites seek to beguile Allah, but it is Allah who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

143. Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:

144. O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?

145. Lo! the hypocrites (will be) in the lowest deep of the fire, and thou wilt find no helper for them:

146. Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

147. What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

148. Allah loveth not the utterance of harsh speech—save by one who hath been wronged. Allah is ever Hearer, Knower.

149. If ye do good openly or keep it secret, or forgive evil, lo! Allah is Forgiving, Powerful.

150. Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;

15 Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

152. But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.

153. The People of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.

154. And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and we bade them: Transgress not the Sabbath! and We took from them a firm covenant.

155. Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the Prophets wrongfully, and their saying: Our hearts are hardened—Nay, but Allah hath set a seal upon them for their disbelief, so that they believe not save a few—

156. And because of their disbelief and of their speaking against Mary a tremendous calumny;

157. And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger—They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

158. But Allah took him up unto Himself. Allah was ever Mighty, Wise.

159. There not one of the people of the Scripture but will believe in him later ... again, and on the Day of Resurrection he will be a witness against them.

160. Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way.

161. And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences. We have prepared for those of them who disbelieve a painful doom.

162. But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.

163. Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as we imparted unto David the Psalms;

164. And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;

165. Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

166. But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the Angels also testify. And Allah is sufficient witness.

167. Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

168. Lo: those who disbelieve and deal in wrong. Allah will never forgive them, neither will He guide them unto a road,

169. Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.

170. O mankind! The messenger hath come unto you with the truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

171. O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Thrice"—Cease! (it is) better for you!—Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

172. The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;

173. Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom.

174. And they will not find for them, against Allah, any protecting friend or helper.

175. O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;

176. As for those who believe in Allah, and hold fast,

unto Him. He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

177. They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless, and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.

SÛRAH V

Al Mâ'idah, "The Table Spread," derives its name from vv. 112 ff., where it is told how the disciples of Jesus asked that a table spread with food might be sent down from Heaven, and their prayer was granted, a passage in which some have seen an allusion to the Eucharist. Many authorities regard it as the last Sûrah in order of revelation, and Rodwell has so placed it in his chronological arrangement; but the claim can only be established in the case of verse 3, which announces the completion of their religion for the Muslims, and the choice for them of *Al-Islâm* (the Surrender to Allah) as their religion. That verse is undoubtedly the latest of the whole Koran. It was revealed during the Prophet's last pilgrimage ("The Farewell Pilgrimage," as it is called) to Mecca, and spoken by him in the course of his address to the assembled thousands at 'Arafât, when all Arabia had embraced *Al-Islâm*, only a little while before his death. It is possible that, as Nöldeke supposes, two other verses near to it are of the same date, but the remainder of the revelations contained in this Sûrah belong rather to the period between the fourth and seventh years of the Hijrah. Its subject is observance of religious duties. The followers of former prophets had failed through breaking their covenant, and so the Muslims are adjured to keep their covenant with God and all their obligations watchfully, because God's covenant is only with those who do right. There is more mention of the Christians here than in the former Sûrahs, from which some writers infer that this Sûrah must have been revealed at the time when the Prophet was at war with certain Christian tribes belonging to the Eastern Roman Empire. But there is no evidence for that either in Tradition or in the text itself.

The period of revelation is between the fifth and tenth years of the Hijrah.

THE TABLE SPREAD

Revealed at Al-Madīnah

In the name of Allah, the Beneficent, the Merciful.

1. O ye who believe! Fulfil your undertakings. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game¹ being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him.

2. O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House,² seeking the grace and pleasure of Allah. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the Inviolable Place of Worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

3. Forbidden unto you (for food) are carrion and blood and swine-flesh, and that which hath been Dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me!

¹ i. e. the ka'bah at Mecca.

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLĀM.¹ Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

4. They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.

5. This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

6. O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

7. Remember Allah's grace upon you and His Covenant by

¹ i.e. "The Surrender" to Allah. Thus solemnly the religion which the Prophet had established received its name. •

and hated among them till the Day of Resurrection, when Allah will inform them of their handiwork.

15. O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. Now hath come unto you light from Allah and a plain Scripture,

16. Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.

17. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things.

18. The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.

19. O people of the Scripture! Now hath Our messenger come unto you to make things plain after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things.

20. And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you Prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.

21. O my people! Go into the hill which Allah has ordained for you. Turn not in flight from it, but turn back as losers.

22. They said: O Moses! Lo! a giant people (dwell) therein, and lo! we go not in till they go forth from thence. When they go forth, then we will enter (not till then).

23. Then outspoke two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.

24. They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here.

25. He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrongdoing folk.

26. (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.

27. But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).

28. Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.

29. Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the Fire. That is the reward of evil-doers.

30. But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.

31. Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.

32. For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's sovereignty), but afterwards lo! many of them became prodigals in the earth.

33. The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;

34. Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.

35. O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.

36. As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.

37. They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.

38. As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.

39. But whoso repenteth after his wrongdoing and amend-

eth lo Allah is relenting and Lo Allah is Merciful

40. Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things.

41. O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;

42. Listeners for the sake of falsehood! Greedily for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.

43. How come they unto thee for judgement when they have the Torah, wherein Allah hath delivered judgement (for them)? Yet even after that they turn away. Such (folk) are not believers.

44. Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear

Me. And I will not My revelations for a little gain. Whoso judgeth not that which Allah hath revealed, such are disbelievers.

45. And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.

46. And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah—a guidance and an admonition unto those who ward off (evil).

47. Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed; such are evil-livers.

48. And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.

49. So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that

Allah's will is to substitute for some of them many of mankind are evil liver.

50. Is it a judgement of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgement to a people who have certainty (in their belief)?

51. O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

52. And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts.

53. Then will the believers say (unto the people of the Scripture): Are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.

54. O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.

55. Your friend can be only Allah; and His messenger and those who believe, who establish worship and pay the poor-due, and bow down (in prayer).

56. And whoso taketh Allah and His messenger and those who believe for friend (will know that), lo! the party of Allah; they are the victorious.

57. O ye who believe! Choose not for friends such of those who received the Scripture before you, and of the disbelievers,

as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers.

58. And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not.

59. Say : O, People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?

60. Shall I tell thee of a worse (case) than theirs for retribution with Allah? Worse (is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen! Worse is he of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road.

61. When they come unto you (Muslims), they say: We believe; but they came in in unbelief and they went out in the same; and Allah knoweth best what they were hiding.

62. And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.

63. Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.

64. The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.

65. If only the People of the Scripture would believe and

ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight.

66. If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.

67. O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.

68. Say: O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.

69. Lo! those who believe, and those who are Jews, and Sabacans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.¹

70. We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.

71. They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do.

72. They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O

¹ Almost identical with Sûr. II, v. 62.

Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers.

73. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve.

74. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.

75. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how we make the revelations clear for them, and see how they are turned away!

76. Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.

77. Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.

78. Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.

79. They restrained not one another from the wickedness they did. Verily evil was that they used to do!

80. Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide.

81. If they believed in Allah and the Prophet and that which

is revealed unto him they would not choose them or their friends. But many of them are of evil conduct.

82. Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks,¹ and because they are not proud.

83. When they listen to that which hath been revealed unto the messenger, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.

84. How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk?

85. Allah hath rewarded them for that their saying—Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good.

86. But those who disbelieve and deny Our revelations, they are owners of hell-fire.

87. O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah loveth not transgressors.

88. Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.

89. Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the libera-

¹ i.e. persons entirely devoted to the service of God, as were the Muslims.

tion of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.

90. O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.

91. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?

92. Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message).

93. There shall be no sin (impured) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.

94. O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom.

95. O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil

on sequences of it. It is Allah that requiteth you (of this kind) may have happened in the past, but whoso relapse, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong.)

96. To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.

97. Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.

98. Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.

99. The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide.

100. Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed.

101. O ye who believe! Ask not of things which, if they were made known unto you, would trouble you; but if ye ask of them when the Qur'ân is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement.

102. A folk before you asked (for such disclosures) and then disbelieved therein.

103. Allah hath not appointed anything in the nature of a *Bahîrah* or a *Sâ'ibah* or a *Wâsilah* or a *Ilâmi*,^{*} but those who

^{*} Different classes of cattle liberated in honour of idols and revered by the pagan Arabs.

disbelieve invent a lie against Allah. Most of them have no sense.

104. And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?

105. O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do.

106. O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest—two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.

107. But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for then indeed we should be of the evil-doers.

108. Thus it is more likely that they will bear true witness or fear that after their oath the oath (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.

109. In the day when Allah gathereth together the messengers, and saith: What was your response (from man-

kind)? 111. 3. W I l u e i l i w h e l e I t T h u o l y
Thou art the Knower of Things Hidden.

110. When Allah said: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead, by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

111. And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee).

112. When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers.

113. (They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses.

114. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers.

115. Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a

¹ Or "are Muslims."

punishment wherewith I have not punished any of (My) creatures.

116. And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou art the Knower of Things Hidden?

117. I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things.

118. If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou art the Mighty, the Wise.

119. Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.

120. Unto Allah belongeth the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.

Al-An'am takes its name from a word in v. 152, repeated in vv. 139, 140, where cattle are mentioned in connection with superstitious practices condemned by Al-Islām.

With the possible exception of nine verses, which some authorities—e.g. Ibn Salāmah—ascribe to the Madīnah period, the whole of this Sūrah belongs to the year before the Hijrah. It is related, on the authority of Ibn 'Abbās, that it was revealed in a single visitation. It is placed here on account of the subject, vindication of the Divine Unity, which fitly follows on the subjects of the previous Sūrahs. The note of certain triumph is remarkable in the circumstances of its revelation, when the Prophet, after thirteen years of effort, saw himself obliged to flee from Mecca and seek help from strangers.

A late Meccan Sūrah.

CATTLE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.

2. He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!

3. He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.

4. Never came there unto them a revelation of the revelations of Allah but they did turn away from it.

5. And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.

6. See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet We destroyed them for their sins, and created after them another generation.

7. Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.

8. They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).

9. Had We appointed an angel (Our messenger), We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.

10. Messengers (of Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride.

11. Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!

12. Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to a Day whereof there is no doubt. Those who ruin their own souls will not believe.

13. Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower.

14. Say: Shall I choose for a protecting friend other than

Alah the Omnipotent of the heaven and the earth who feeleth and knoweth all things. I am indeed to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.

15. Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.

16. He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him; That will be the signal triumph.

17. If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.

18. He is the Omnipotent over His slaves, and He is the Wise, the Knower.

19. Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is witness between you and me. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One God. Lo! I am innocent of that which ye associate (with Him).

20. Those unto whom We gave the Scripture recognise (this Revelation) as they recognise their sons. Those who ruin their own souls will not believe.

21. Who doth greater wrong than he who inventeth a lie against Allah and denieth His revelations? Lo! the wrongdoers will not be successful.

22. And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe?

23. Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.

24. See how they lie against themselves, and (how) the thing which they devised hath failed them!

25. Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.

26. And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.

27. If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers!

28. Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.

29. And they say: There is naught save our life of the world, and we shall not be raised (again).

30. If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.

31. They indeed are losers who deny their meeting with Allah until, when the hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!

32. Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?

33. We know well how their talk grieveth thee, though in

truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.

34. Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).

35. And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)!—If Allah willed, He could have brought them all together to the guidance—So be not thou among the foolish ones.

36. Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.

37. They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.

38. There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.

39. Those who deny our revelations are deaf and dumb in darkness. Whom Allah will He sendeth astray, and whom He will He placeth on a straight path.

40. Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, calling upon other than Allah? Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.

41. Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.

42. We have sent already unto peoples that were before

thee, and We visited them with tribulation and adversity, in order that they might grow humble.

43. If only, when our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!

44. Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.

45. So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!

46. Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, who is the God who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.

47. Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk?

48. We send not the messengers save as bearers of good news and warners. Whoso believeth and doeth right, there shall no fear come upon them neither shall they grieve.

49. But as for those who deny Our revelations, torment will afflict them for that they used to disobey.

50. Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?

51. Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting friend nor intercessor beside Him, that they may ward off (evil).

Repel not those who call upon their Lord at morn and evening, seeking His countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.

53. And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us? Is not Allah best aware of the thanksgivers?

54. And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil and repenteth afterward thereof and doeth right, (for him) lo! Allah is Forgiving, Merciful.

55. Thus do We expound the revelations that the way of the unrighteous may be manifest.

56. Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.

57. Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.

58. Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is best aware of the wrong-doers.

59. And with Him are the keys of the invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.

60. He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accom-

plished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.

61. He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers² receive him, and they neglect not.

62. Then are they restored unto Allah, their Lord, the Just. Surely His is the judgement. And He is the most swift of reckoners.

63. Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.

64. Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.

65. Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.

66. Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.

67. For every announcement there is a term, and ye will come to know.

68. And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.

69. Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil).

70. And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind

² i.e. angels. The same word *rusul* is used for angels and for prophets.

(mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no friend nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.

71. Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,

72. And to establish worship and ward off (evil), and He it is unto Whom ye will be gathered.

73. He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is.

74. His word is the truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the invisible and the visible, He is the Wise, the Aware.

75. (Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.

76. Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:

77. When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.

78. And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.



79. And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).

80. Lo! I have turned my face toward Him, Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

81. His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set up beside Him unless my Lord willeth. My Lord includeth all things in His knowledge. Will ye not then remember?

82. How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge.

83. Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.

84. That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.

85. And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

86. And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.

87. And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above (Our) creatures,

• 88. With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.

89. Such is the guidance of Allah wherewith He guideth

whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.

90. Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.

91. Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.

92. And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and by which ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.

93. And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn the Mother of Villages¹ and those around her. Those who believe in the Hereafter believe herein, and they are careful of their worship.

94. Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out, saying: Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and scorned His portents.

¹ i.e. Meccr.

95. Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.

96. Lo! Allah (it is) who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?

97. He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.

98. And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.

99. And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.

100. He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which we bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.

101. Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and high exalted above (all) that they ascribe (unto Him).

102. The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?

103. Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things.

104. Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.

105. Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.

106. Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.

107. Follow that which is inspired in thee from thy Lord, there is no God save Him; and turn away from the idolaters

108. Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.

109. Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.

110. And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say: Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe.

111. We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.

112. And though We should send down the angels unto them, and the dead should speak unto them, and We should

gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.

113. Thus have We appointed unto every Prophet an adversary—devils of humankind and jinn who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising;

114. That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.

115. Shall I seek other than Allah for judge, when He it is who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.

116. Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.

117. If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess.

118. Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.

119. Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.

120. How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you, unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is best aware of the transgressors.

121. Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.

122. And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.

123. Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fair seeming for the disbelievers.

124. And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.

125. And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.

126. And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender,¹ and whomsoever it is His will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.

127. This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed.

128. For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.

129. In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will

¹ Al-Islâm.

say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.

130. Thus We let some of the wrong-doers have power over others because of what they are wont to earn.

131. O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.

132. This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).

133. For all there will be ranks from what they did. Thy Lord is not unaware of what they do.

134. Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.

135. Lo! that which ye are promised will surely come to pass, and ye cannot escape.

136. Say (O Muhamunad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.

137. They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's"—in their make-believe—"and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.

138. Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the

idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.

139. And they say: Such cattle and crops are forbidden. No one is to eat of them save whom We will—in their make-believe—cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent. -

140. And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him).¹ Lo, He is Wise, Aware.

141. They are losers who besottedly have slain their children without knowledge,² and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.

142. He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.

143. And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.

144. Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain?

¹ vv. 139 and 140 refer to customs of the pagan Arabs.

² The reference is to the burial alive of female children who were deemed superfluous, and the practice of human sacrifice to idols.

Expound to me (the case) with knowledge, if ye are truthful.¹

145. And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk.

146. Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh—for that verily is foul—or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! your Lord is Forgiving, Merciful.

147. Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That We awarded them for their rebellion. And lo! We verily are Truthful.

148. So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of all-embracing mercy, and His wrath will never be withdrawn from guilty folk.

149. They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for us? Lo! ye follow naught but an opinion, Lo! ye do but guess.

¹ This and the following verses relate to superstitions of the pagan Arabs with regard to cattle used for food.

150. Say—For Allah's is the final argument—Had He willed He could indeed have guided all of you.

151. Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.

152. Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: that ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury—We provide for you and for them—and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath commanded you, in order that ye may discern.

153. And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.

154. And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).

155. Again. We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.

156. And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.

157. Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;

158. Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and a mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.

159. Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting.

160. Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, who then will tell them what they used to do.

161. Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill deed will be awarded but the like thereof; and they will not be wronged.

162. Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.

163. Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.

164. He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).

165. Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own

account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.

166. He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and lo! He is Forgiving, Merciful.

SÚRAH VII

Al-A'râf, "The Heights," takes its name from a word in v. 46, "And on the Heights are men who know them all by their marks." The best authorities assign the whole of it to about the same period as Súrah VI, i.e. the Prophet's last year in Mecca, though some consider vv. 163-167 to have been revealed at Al-Madinah. The subject may be said to be the opponents of God's will and purpose, from Satan onward, through the history of Divine Guidance.

A late Meccan Súrah.

THE HEIGHTS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lâm. Mîm. Sad.¹

2. (It is) a Scripture that is revealed unto thee (Muhammad)—so let there be no heaviness in thy heart therefrom—that thou mayest warn thereby, and (it is) a Reminder unto believers.

3. (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect!

4. How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them.

5. No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong-doers.

6. Then verily We shall question those unto whom (Our

¹ See Sûr. II. v. 1, footnote.

message) hath been sent, and verily We shall question the messengers.

7. Then verily We shall narrate unto them (the event) with knowledge, for verily We were not absent (when it came to pass).

8. The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.

9. And as for those whose scale is light: those are they who lose their souls because they disbelieved Our revelations.

10. And We have given you (mankind) power in the earth, and appointed for you therein a livelihood. Little give ye thanks!

11. And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblīs, who was not of those who make prostration.

12. He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblīs) said: I am better than him. Thou createdst me of fine while him Thou didst create of mud.

13. He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.

14. He said: Reprieve me till the day when they are raised (from the dead).

15. He said: Lo! thou art of those reprieved.

16. He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.

17. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee).

18. He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.

19. And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.

20. Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

21. And he swore unto them (saying): Lo! I am a sincere adviser unto you.

22. Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?

23. They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost!

24. He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

25. He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.

26. O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

27. O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.

28. And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?

29. Say: My Lord enjoineth justice. And set your faces, upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).

30. A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting friends instead of Allah and deem that they are rightly guided.

31. O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.

32. Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do We detail Our revelations for people who have knowledge.

33. Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not.

34. And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).

35. O Children of Adam! If messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth—there shall no fear come upon them neither shall they grieve.

36. But they who deny Our revelations and scorn them

such are rightful owners of the Fire; they will abide therein.

37. Who doeth greater wrong than he who inventeth a lie concerning Allah or denieth Our tokens. (For such) their appointed portion of the Book (of destiny) reacheth them till, when Our messengers^t come to gather them, they say: Where (now) is that to which ye cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.

38. HE saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. HE saith: For each one there is double (torment), but ye know not.

39. And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn.

40. Lo! they who deny Our revelations and scorn them, for them the gates of Heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.

41. Theirs will be a bed of Hell, and over them coverings (of Hell). Thus do We requite wrong-doers.

42. But (as for) those who believe and do good works—We tax not any soul beyond its scope—Such are rightful owners of the Garden. They abide therein.

43. And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the

^t i.e. angels.

messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.

44. And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say: Yea, verily. And a crier in between them crieth: The curse of Allah is on evil-doers,

45. Who debar (men) from the path of Allah and would have it-crooked, and who are disbelievers in the Last Day.

46. Between them is a veil. And on the Heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).

47. And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrongdoing folk.

48. And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you?

49. Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve.

50. And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some of that wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance),

51. Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this Day and as they used to deny Our tokens.

52. Verily We have brought them a Scripture which We

expound with knowledge, a guidance and a mercy for a people who believe.

53. Await they aught save the fulfilment thereof? On the day when the fulfilment thereof cometh, those who were before forgetful thereof will say: The messengers of our Lord did bring the Truth! Have we any intercessors, that they may intercede for us? Or can we be returned (to life on earth), that we may act otherwise than we used to act? They have lost their souls, and that which they devised hath failed them.

54. Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!

55. (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors.

56. Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.

57. And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.

58. As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only evil cometh forth (from it). Thus do We recount the tokens for people who give thanks.

59. We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other God save Him. Lo! I fear for you the retribution of an Awful Day.

60. The chieftains of his people said: Lo! we see thee surely in plain error.

61. He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.

62. I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not.

63. Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy.

64. But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk.

65. And unto (the tribe of) A'âd (We sent) their brother, Hûd.¹ He said: O my people! Serve Allah. Ye have no other God save Him. Will ye not ward off (evil)?

66. The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in foolishness, and lo! we deem thee of the liars.

67. He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds.

68. I convey unto you the messages of my Lord and am for you a true adviser.

69. Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful.

70. They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then

¹ An ancient Arab prophet.

bring upon us that wherewith thou threatenest us if thou art of the truthful!

71. He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), lo! I (also) am of those awaiting (it).

72. And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers.

73. And to (the tribe of) Thamûd (We sent) their brother Şâlih.¹ He said: O my people! Serve Allah. Ye have no other God save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.

74. And remember how He made you viceroys after A'âd and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth.

75. The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Şâlih is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers.

76. Those who were scornful said: Lo! in that which ye believe we are disbelievers.

77. So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Şâlih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah).

¹ An ancient Arab prophet.

78. So the earthquake seized them, and morning found them prostrate in their dwelling-place.

79. And Ṣâlih turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers.

80. And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you?

81. Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.

82. And the answer of his people was only that they said (one to another): Turn them out of your township.¹ They are folk, forsooth, who keep pure.

83. And We rescued him and his household, save his wife, who was of those who stayed behind.

84. And We rained a rain upon them. See now the nature of the consequence for evil-doers!

85. And unto Midian (We sent) their brother, Shu'eyb.² He said: O my people! Serve Allah. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.

86. Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters!

87. And if there is a party of you which believeth in that

¹ The Arabic word *Qariah* means originally a settled community, polity or civilisation.

² Identified with Jethro.

wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the best of all who deal in judgement.

88. The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it?

89. We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision.

90. But the chieftains of his people, who were disbelieving, said: If ye follow Shu'eyb, then truly ye shall be the losers.

91. So the earthquake seized them, and morning found them prostrate in their dwelling-place.

92. Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.

93. So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?

94. And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.

95. Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.

96. And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.

97. Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep?

98. Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play?

99. Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.

100. Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?

101. Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not).

102. We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.

103. Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!

104. Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,

105. Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of

Egypt) with a clear proof from your Lord. So let the Children of Israel go with me.

106. (Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth.

107. Then he flung down his staff and lo! it was a serpent manifest;

108. And he drew forth his hand (from his bosom), and lo! it was white for the beholders.

109. The chiefs of Pharaoh's people said: Lo! this is some knowing wizard,

110. Who would expel you from your land. Now what do ye advise?

111. They said (unto Pharaoh): Put him off (a while)—him and his brother—and send into the cities summoners,

112. To bring each knowing wizard unto thee.

113. And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.

114. He answered: Yea, and surely ye shall be of those brought near (to me).

115. They said: O Moses! Either throw (first) or let us be the first throwers?

116. He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.

117. And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show.

118. Thus was the Truth vindicated and that which they were doing was made vain.

119. Thus were they there defeated and brought low.

120. And the wizards fell down prostrate.

121. Crying: We believe in the Lord of the Worlds,

122. The Lord of Moses and Aaron.

123. Pharaoh said: Ye believe in Him before I give you

leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know!

124. Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.

125. They said: Lo! We are about to return unto our Lord!

126. Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us stedfastness and make us die as men who have surrendered (unto Thee).

127. The chiefs of Pharaoh's people said: (O King), wilt thou suffer Moses and his people to make mischief in the land, and flout thee and thy gods? He said: We will slay their sons and spare their women, for lo! we are in power over them.

128. And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him).

129. They said: We suffered hurt before thou camest unto us, and since thou hast come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave.

130. And We straitened Pharaoh's folk with famine and the dearth of fruits, that peradventure they might heed.

131. But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

132. And they said: Whatever portent thou bringest wherewith to bewitch us, We shall not put faith in thee.

133. So We sent them the flood and the locusts and the vermin and the frogs and the blood—a succession of clear signs. But they were arrogant and became guilty.

134. And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.

135. But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.

136. Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.

137. And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of the Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated (all) that Pharaoh and his folk had done and that they had contrived.

138. And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said; O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not.

139. Lo! as for these, their way will be destroyed and all that they are doing is in vain.

140. He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?

141. And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your women. That was a tremendous trial from your Lord.

142. And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses said unto his brother: Take my place among the people. Do right, and follow not the way of mischief-makers.

143. And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers.

144. He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful.

145. And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers.

146. I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it not for (their) way, and if they see the way of error choose it for (their) way. That is because they deny Our revelations and are used to disregard them.

147. Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?

148. And the folk of Moses, after (he had left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue,¹ which gave a lowing sound. Say they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers.

¹ Or a body. But, as the word in the Arabic (*jasad*) can only mean a body of flesh and blood, the meaning "saffron-coloured" better fits the context.

149. And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.

150. And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgement of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers!

151. He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.

152. Lo! those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.

153. But those who do ill deeds and afterward repent and believe—lo! for them, afterward, Allah is Forgiving, Merciful.

154. Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.

155. And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If thou hadst willed Thou hadst destroyed them long before, and me with them. Wilt thou destroy us for that which the ignorant among us did? It is but Thy trial (of us). Thou sendest whom Thou wilt astray and guidest whom Thou wilt. Thou art our Protecting Friend, therefore forgive us and have mercy on us, Thou, the Best of all who show forgiveness.

156. And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have

turned unto Thee. HE said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations;

157. Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.

158. Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all—(the messenger of) Him unto whom belongeth the Sovereignty of the heavens and the earth. There is no God save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write,¹ who believeth in Allah and in His Words, and follow him that haply ye may be led aright.

159. And of Moses' folk there is a community who lead with truth and establish justice therewith.

160. We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place. And we caused the white cloud to overshadow them and sent down for them the manna and the quails (saying): Eat of the good things wherewith We have provided you. They wronged Us not, but they were wont to wrong themselves.

¹ I give the usual rendering. Some modern criticism, while not denying the comparative illiteracy of the Prophet, would prefer the rendering "who is not of those who read the Scriptures" or "Gentile."

161. And when it was said unto them: Dwell in this township and eat therefrom whence ye will, and say "Repentance,"² and enter the gate prostrate; We shall forgive you your sins; We shall increase (reward) for the the right-doers.

162. But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.

163. Ask them (O Muhammad) of the township that was by the sea, how they did break the sabbath, how their big fish came unto them visibly upon their sabbath day and on a day when they did not keep sabbath came they not unto them. Thus did We try them for that they were evil-livers.

164. And when a community among them said: Why preach ye to a folk whom Allah is about to destroy and punish with an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil).

165. And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.

166. So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!

167. And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in prosecution and lo! verily He is Forgiving, Merciful.

168. And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return.

² Sûr. II, v. 58, footnote.

169. And a generation hath succeeded them who inherited the Scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense?

170. And as for those who make (men) keep the Scripture, and establish worship—lo! We squander not the wages of reformers.

171. And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

172. And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;

173. Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did?

174. Thus We detail Our revelations, that haply they may return.

175. Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray.

176. And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust.

Therefor his likeness is as the likeness of a dog: if thou attackest him he panterth with his tongue out, and if thou leavest him he panterth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought.

177. Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.

178. He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray—they indeed are losers.

179. Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle—nay, but they are worse! These are the neglectful.

180. Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.

181. And of those whom We created there is a nation who guide with the Truth and establish justice therewith.

182. And those who deny Our revelations—step by step We lead them on from whence they know not.

183. I give them rein (for) lo! My scheme is strong.

184. Have they not bethought them (that) there is no madness in their comrade? He is but a plain warner.

185. Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh? In what fact after this will they believe?

186. Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy.

187. They ask thee of the (destined) Hour, when will it

come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.

188. Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.

189. He it is who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.

190. But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He exalted above all that they associate (with Him).

191. Attribute they as partners to Allah those who created naught, but are themselves created,

192. And cannot give them help, nor can they help themselves?

193. And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one to them.

194. Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful!

195. Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon



your (so-called) partners (of Allah), and then contrive against me, spare me not!

196. Lo! my Protecting Friend is Allah who revealeth the Scripture. He befriendeth the righteous.

197. They on whom ye call beside Him have no power to help you, nor can they help themselves.

198. And if ye (Muslims) call them to the Guidance they hear not; and thou (Muhammad) seest them looking toward thee, but they see not.

199. Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant.

200. And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.

201. Lo! those who ward off (evil), when a glamour from the devil troubleth them, they do but remember (Allah's guidance) and behold them scers!

202. Their brethren plunge them further into error and cease not.

203. And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'ân) is insight from your Lord, and a guidance and a mercy for a people that believe.

204. And when the Qur'ân is recited, give ear to it and pay heed, that ye may obtain mercy.

205. And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful.

206. Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and adore Him.

SŪRAH VIII

Al-Anfāl, "The Spoils," takes its name from the first verse by which it is proclaimed that property taken in war belongs "to Allah and His messenger"—that is to say, to the theocratic State, to be used for the common weal. The date of the revelation of this Sūrah is established, from the nature of the contents, as the time that elapsed between the battle of Badr and the division of the spoils—a space of only one month—in the second year of the Hijrah. The concluding verses are of later date and lead up to the subject of Sūrah IX.

A Meccan caravan was returning from Syria, and its leader, Abū Sufyān, fearing an attack from Al-Madīnah, sent a camel-rider on to Mecca with a frantic appeal for help; which must have come too late, considering the distances, if, as some writers even among Muslims have alleged, the Prophet had always intended to attack the caravan. Ibn Isḥāq (*apud* Ibn Hishām) when treating of the Tabūk expedition, says that the Prophet announced the destination on that occasion,, whereas it was his custom to hide his real objective. Was not the real objective hidden in this first campaign? It is a fact that he only advanced when the army sent to protect the caravan, or rather (it is probable) to punish the Muslims for having plundered it, was approaching Al-Madīnah. His little army of three hundred and thirteen men, ill-armed and roughly equipped, traversed the desert for three days till, when they halted near the water of Badr, they had news that the army of Qureysh was approaching on the other side of the valley. Then rain fell—heavily upon Qureysh so that they could not advance further on account of the muddy state of the ground, lightly on the Muslims, who were able to advance to the water and secure it. At the same time Abū Sufyān, the leader of the caravan, which was also heading for the water of Badr, was warned by one of his scouts of the advance of the Muslims and turned back to the coast-plain. Before the battle against what must have appeared to all men overwhelming odds, the Prophet gave the Ansār, the men of Al-Madīnah, whose oath of allegiance had not included fighting in the field, the chance of returning if they wished; but they were only hurt by the suggestion that they could possibly forsake him. On the

other land, several of Qureysh, including the whole Zuhri clan, returned to Mecca when they heard the caravan was safe, having no grudge otherwise against the Prophet and his followers, whom they regarded as men who had been wronged.

Still the army of Qureysh outnumbered the Muslims by more than two to one, and was much better mounted and equipped, so that their leaders counted on an easy victory. When the Prophet saw them streaming down the sandhills, he cried: "O Allah! Here are Qureysh with all their chivalry and pomp, who oppose Thee and deny Thy messenger. O Allah! Thy help which Thou hast promised me! O Allah! Make them bow this day!"

The Muslims were successful in the single combats with which Arab battles opened. But the *mêlée* at first went hard against them; and the Prophet stood and prayed under the shelter which they had put up to screen him from the sun, and cried: "O Allah! If this little company is destroyed, there will be none left in the land to worship Thee." Then he fell into a trance and, when he spoke again, he told Abû Bakr, who was with him, that the promised help had come. Thereupon he went out to encourage his people. Taking up a handful of gravel, he ran towards Qureysh and flung it at them, saying: "The faces are confounded!" on which the tide of battle turned in favour of the Muslims. The leader of Qureysh and several of their greatest men were killed, many were taken prisoner, and their baggage and camels were captured by the Muslims. It was indeed a day to be remembered in the early history of Al-Islâm, and there was great rejoicing in Al-Madînah. But the Muslims are warned in this Sûrah that it is only the beginning of their struggle against heavy odds. In fact, in the following year at Mt. Uhud (referred to in Sûr. III), the enemy came against them with an army of three thousand, and in the fifth year of the Hijrah, an allied army of the pagan clans, amounting to 10,000, besieged Al-Madînah in the "War of the Trench" (see Sûr. XXXIII, "The Clans").

The date of revelation is the second year of the Hijrah for the most part. Some good Arabic authorities hold that vv. 30-40, or some of them, were revealed at Mecca just before the Hijrah.

SPOILS OF WAR

Revealed at Al-Madīnah

In the name of Allah, the Beneficent, the Merciful.

1. They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.

2. They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord;

3. Who establish worship and spend of that We have bestowed on them.

4. Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision.

5. Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it),

6. Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.

7. And when Allah promised you one of the two bands^{*} (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;

* Either the army or the caravan.

8. That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;

9. When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.

10. Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.

11. When he made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.

12. When thy Lord inspired the angels, (saying:) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

13. That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment.

14. That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.

15. O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.

16. Whoso on that day turneth his back to them, unless manœuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's-end.

17. Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.

18. That (is the case); and (know) that Allah (it is) who maketh weak the plan of disbelievers.

19. (O Qurcysh!) If ye sought a judgement, now hath the judgement come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His guidance).

20. O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).

21. Be not as those who say, We hear, and they hear not.

22. Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.

23. Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.

24. O ye who believe! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered.

25. And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.

26. And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.

27. O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.

28. And know that your possessions and your children are a test, and that with Allah is immense reward.

29. O ye who believe! If ye keep your duty to Allah. He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of infinite bounty.

30. And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.

31. And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.

32. And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!

33. But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.

34. What (plca) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not.

35. And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): Taste of the doom because ye disbelieve.

36. Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell,

37. That Allah may separate the wicked from the good. The wicked will He place piece upon piece, and heap them all together, and consign them unto hell. Such verily are the losers.

38. Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them, but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning).

39. And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.

40. And if they turn away, then know that Allah is your Befriender—a transcendent Patron, a transcendent Helper!

41. And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger¹ and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.

42. When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trysted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His sovereignty) and he who survived might survive by a clear proof (of His sovereignty). Lo! Allah in truth is Hearer, Knower.

43. When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men).

44. And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in

¹ i.e. for the State, to be used for the common weal.

their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back.

45. O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.

46. And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.

47. Be not as those who came forth from their dwellings boastfully and to be seen of men, and dēbar (men) from the way of Allah, while Allah is surrounding all they do.

48. And when Satan made their deeds seem fair to them and said: No one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.

49. When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo! Allah is Mighty, Wise.

50. If thou couldst see how the angels receive those who disbelieve, smiting their faces and their backs and (saying): Taste the punishment of burning!

51. This is for that which your own hands have sent before (to the Judgement), and (know) that Allah is not a tyrant to His slaves.

52. (Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.

53. That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.

54. (Their way is) as the way of Pharaoh's folk and those

before them they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers.

55. Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe;

56. Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).

57. If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

58. And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.

59. And let not those who disbelieve suppose that they can outstrip (Allah's purpose). Lo! they cannot escape.

60. Make ready for them all thou canst of (armed) force and of horses rethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.

61. And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower.

62. And if they would deceive thee, then lo! Allah is sufficient for thee. He it is Who supporteth thee with His help and with the believers,

63. And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise.

64. O Prophet! Allah is sufficient for thee and those who follow thee of the believers.

65. O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.

66. Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast.

67. It is not for any Prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.

68. Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.

69. Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.²

70. O Prophet! Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.

71. And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise.

72. Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are pro-

²vv 67-69 were revealed when the Prophet had decided to spare the lives of the prisoners taken at Badr and hold them to ransom, against the wish of Omar, who would have executed them for their past crimes. The Prophet took the verses as a reproof, and they are generally understood to mean that no quarter ought to have been given in that first battle.

tecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.

73. And those who disbelieve are protectors one of another—If ye do not so, there will be confusion in the land, and great corruption.

74. Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them—these are the believers in truth. For them is pardon, and a bountiful provision.

75. And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.

SŪRAH IX

At-Taubah, "Repentance", takes its name from v. 104. It is often called *Al-Barâ'at* (The Immunity), from the first word. It is the only Sûrah which is without the *Bi'smi'llâhi'r-Rahmâni'r-Rahîm* ("In the name of Allah the Beneficent, the Merciful") which is generally considered to be on account of the stern commandments against idolaters which it contains. Vv. 1-12, forming the proclamation of immunity from obligation toward the idolaters, were revealed after the pilgrims had started for Mecca in the ninth year of the Hijrah and sent by special messenger to Abû Bakr, leader of the pilgrimage, to be read out by Ali to the multitudes at Mecca. It signified the end of idolatry in Arabia. The Christian Byzantine Empire had begun to move against the growing Muslim power, and this Sûrah contains intimation of a greater war to come, and instructions with regard to it. Vv. 38-99 refer to the Tabûk campaign, and especially to those Arab tribes who failed to join the Muslims in that campaign. The "Hypocrites," as the half-hearted supporters of Al-Islâm were called, had long been a thorn in the side of the Muslims. They had even at one time gone the length in dissent of forming a congregation and building a mosque of their own surreptitiously. On the Prophet's return from Tabûk they invited him to visit that mosque. This is referred to in vv. 107 ff.

The date of revelation is the ninth year of the Hijrah.

REPENTANCE

Revealed at Al-Madînah

1. Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty:

2. Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His guidance).

3 And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve.

4. Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).

5. Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.

6. And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.

7. How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.

8. How (can there be any treaty for the others) when, if they have the upper hand of you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrong-doers.

9. They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do. -

10. And they observe toward a believer neither pact nor honour. These are they who are transgressors.

11. But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.

12. And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief—Lo! they have no binding oaths—in order that they may desist.

13. Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers.

14. Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.

15. And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.

16. Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is Informed of what ye do.

17. It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide.

18. He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided.

19. Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of him) who believeth in Allah and the Last Day, and striveth

in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk.

20. Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.

21. Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;

22. There they will abide for ever. Lo! with Allah there is immense reward.

23. O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.

24. Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale,¹ and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.

25. Allah hath given you victory on many fields and on the day of Huneyn,² when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight;

26. Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers.

¹ It was objected that, if idolaters were forbidden to make the pilgrimage, the trade of Mecca would decline.

² The Muslim army, ambushed at Huneyn, gained a great victory after being nearly routed.

27. Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.

28. O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.

29. Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the religion of truth, until they pay the tribute readily, being brought low.

30. And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!

31. They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be He glorified from all that they ascribe as partner (unto Him)!

32. Fain would they put out the light of Allah with their mouths, but Allah disdaineth (aught) save that He shall perfect His light, however much the disbelievers are averse.

33. He it is who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse.

34. O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,

35. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard¹.

36. Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).

37. Postponement (of a sacred month)² is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fair-seeming unto them. Allah guideth not the disbelieving folk.

38. O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.

39. If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things.

40. If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two² were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His

¹ The idolaters would postpone a sacred month in which war was forbidden, when they wanted to make war, and make up for it by hallowing another month

² The Prophet and Abû Bakr during the Flight from Mecca to Al-Madînah.

peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's word it was that became the uppermost. Allah is Mighty, Wise.

41. Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.

42. Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them.¹ Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knoweth that they verily are liars.

43. Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars?

44. Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him).

45. They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.

46. And if they had wished to go forth they would assuredly have made ready some equipment. but Allah was averse to their being sent forth and held them back and (it was said unto them): Sit ye with the sedentary!

47. Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil-doers.

48. Aforetime they sought to cause sedition and raised

¹ The reference is to the Tabūk expedition. Tabūk is half-way between Al-Madīnah and Damascus.

difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.

49. Of them is he who saith: Grant me leave (to stay at home) and tempt me not.¹ Surely it is into temptation that they (thus) have fallen. Lo! hell is all around the disbelievers.

50. If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away well pleased.

51. Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!

52. Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! we are awaiting with you.

53. Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk.

54. And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly.

55. So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.

56. And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid

57. Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.

¹ The temptation here referred to is generally explained as being the beauty of the women of Syria, the country against which the campaign was directed.

58. And of them is he who testifieth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged.

59. (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are supplicants.

60. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled,² and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.

61. And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.

62. They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers.

63. Know they not that whoso opposeth Allah and His messenger, his portion verily is hell, to abide therein? That is the extreme abasement.

64. The hypocrites fear lest a sūrah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.

65. And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff?

66. Make no excuse. Ye have disbelieved after your (con-

² A special portion of the Alms was allotted to the people of Mecca, the former enemies of Al-Islām, who were converted en masse after the capture of the city, and whose "hearts were to be reconciled."

fession of, belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.

67. The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.

68. Allah pronuseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment.

69. Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.

70. Hath not the fame of those before them reached them—the folk of Noah, A'âd, Thamûd, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's sovereignty). So Allah surely wronged them not, but they did wrong themselves.

71. And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.

72. Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide—blessed dwellings in Gardens of Eden. And—greater (far)!—acceptance from Allah. That is the supreme triumph.

73 O Prophet. Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's-end.

74. They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.

75. And of them is he who made a covenant with Allah (saying): If He give us of His bounty We will give alms and become of the righteous.

76. Yet when He gave them of His bounty, they hoarded it and turned away, averse;

77. So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.

78. Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the Knower of Things Hidden?

79. Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them—Allah (Himself) deriderh them. Theirs will be a painful doom.

80. Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk.

81. Tho who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The heat of hell is more intense of heat, if they but understood.

82. Then let them laugh a little: they will weep much, as the reward of what they used to earn.

83. If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.

84. And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers.

85. Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.

86. And when a sūrah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).

87. They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.

88. But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.

89. Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.

90. And those among the wandering Arabs who had an excuse came in order that permission might be granted them.

And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.

91. Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.

92. Nor unto those whom, when they came to thee (asking) that thou shouldest mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.

93. The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not.

94. They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the invisible as well as the visible, and He will tell you what ye used to do.

95. They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn.

96. They swear unto you, that ye may accept them. Though ye accept them, Allah verily accepteth not wrongdoing folk.

97. The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knower, Wise.

98. And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah) as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower.

99. And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.

100. And the first to lead the way, of the Muhâjirîn¹ and the Anṣâr,² and those who followed them in goodness—Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.

101. And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madīnah (there are some who) persist in hypocrisy whom thou (O Muḥammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.

102. And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Relenting, Merciful.

103. Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.

¹ The fugitives from Mecca to Al-Madīnah

² The Muslims of Al-Madīnah who welcomed the fugitives from Mecca and helped the Prophet with their wealth and defended him with their lives.

104. Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful.

105. And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the invisible and the visible, and He will tell you what ye used to do.

106. And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.

107. And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars.

108. Never stand (to pray) there. A place of worship which was founded upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.

109. Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.

110. The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.

111. Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the

Gospel and the Qur'ân Who fulfillest His covenant better than Allah. Rejoice then in your triumph that ye have made, for that is the supreme triumph.

112. (Triumphant) are those who turn repentant (to Allah) those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah—And give glad tidings to believers!

113. It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.

114. The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.

115. It was never Allah's (part) that he should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.

116. Lo! Allah! Unto Him belongeth the sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no protecting friend nor helper.

117. Allah hath turned in mercy to the Prophet, and to the Muhâjirîn and the Anṣâr' who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.

118. And to the three also (did He turn in mercy) who

¹ See v. 100, footnotes.

were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him).¹ Lo! Allah! He is the Relenting, the Merciful.

119. O ye who believe! Be careful of your duty to Allah, and be with the truthful.

120. It is not for the townsfolk of Al-Madīnah and for those around them of the wandering Arabs to stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah, nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good.

121. Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.

122. And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.

123. O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

124. And whenever a sūrah is revealed there are some of them who say: Which one of you hath thus increased in faith? As for those who believe, it hath increased them in faith and they rejoice (therefor).

¹ The reference is to three men of Al-Madīnah who were ostracised on account of a misdeed, but afterwards repented and were forgiven.

125. But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die while they are disbelievers.

126. See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.

127. And whenever a sūrah is revealed, they look one at another (as who should say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not.

128. There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.

129. Now, if they turn away (O Muhamamad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.

SÛRAH X

Derives its title from v. 99. "If only there had been a community (of those that were) destroyed of old that believed and profited by its belief as did the folk of Jonah!" As is the case with nearly all the Meccan Sûrahs, the date of revelation is uncertain, on account of the dearth of historical allusion. All that can with certainty be said is, that it belongs to the latest group of Meccan Sûrahs, and must therefore have been revealed at some time during the last four years before the Hijrah.

A late Meccan Sûrah, with the exception of three verses revealed at Al-Madînah.

JONAH

Revealed at Mecca

In the name of Allah the Beneficent, the Merciful.

1. Alif. Lâm. Râ.¹

2. These are verses of the wise Scripture.

3. Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.

4. Lo! your Lord is Allah Who created the heavens and the earth in six Days,² then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?

¹ See Sûr. II, v. 1, footnote.

² See XXII, 47, XXXII, 5, and LXX, 4.

5 Unto Him is the return of all of you it is a promise of Allah in truth Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.

6. He it is who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.

7. Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).

8. Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,

9. Their home will be the Fire because of what they used to earn.

10. Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,

11. Their prayer therein will be: Glory be to Thee. O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!

12. If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.

13. And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as

though he had not cried unto us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal.

14. We destroyed the generations before you when they did wrong; and their messengers (from Allah¹) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.

15. Then We appointed you viceroys in the earth after them, that We might see how ye behave.

16. And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture² other than this, or change it. Say (O Muhammad): It is not for me to change it of my own accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day.

17. Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?

18. Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.

19. They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and high exalted above all that ye associate (with Him)!

20. Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ.

¹Ar. *Qur'ân*.

21. And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo, I am waiting with you.

22. And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.

23. He it is who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.

24. Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do.

25. The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and we make it as reaped corn as if it had not flourished yesterday. Thus do We expound the revelations for people who reflect.

26. And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.

27. For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces.

Such are rightful owners of the Garden; they will abide therein.

28. And those who earn ill deeds, (for them) requital of each ill deed by the like thereof; and ignominy overtaketh them—They have no protector from Allah—as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein

29. On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.

30. Allah sufficeth as a witness between us and you, that we were unaware of your worship.

31. There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.

32. Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?

33. Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!

34. Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.

35. Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How then, are ye misled!

36. Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to

the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?

37. Most of them follow naught but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.

38. And this Qur'ân is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind—Therein is no doubt—from the Lord of the Worlds.

39. Or say they: He hath invented it? Say: Then bring a sûrah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.

40. Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!

41. And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is best aware of the corrupters.

42. And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.

43. And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?

44. And of them is he who looketh toward thee. But canst thou guide the blind even though they see not?

45. Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.

46. And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.

47. Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.

48. And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgement) it will be judged between them fairly, and they will not be wronged.

49. And they say: When will this promise be fulfilled, if ye are truthful?

50. Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).

51. Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten?

52. Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)?

53. Then will it be said unto those who dealt unjustly Taste the torment of eternity. Are ye requited aught save what ye used to earn?

54. And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.

55. And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged.

56. Lo. verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise is true. But most of them know not.

57. He quickeneth and giveth death, and unto Him ye will be returned. *

58. O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.

59. Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.

60. Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Say: Hath Allah permitted you, or do ye invent a lie concerning Allah?

61. And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.

62. And thou (Muhammad) art not occupied with any business and thou recitest not a lecture¹ from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.

63. Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve?

64. Those who believe and keep their duty (to Allah),

65. Theirs are good tidings in the life of the world and in the Hereafter—There is no changing the Words of Allah—that is the Supreme Triumph.

66. And let not their speech grieve thee (O Muhammad).

* *Ar. Qur'ân.*

Lo. power belongeth wholly to Allah. He is the Hearer, the Knower.

67. Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.

68. He it is who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.

69. They say: Allah hath taken (unto Him) a son—Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?

70. Say: Verily those who invent a lie concerning Allah will not succeed.

71. This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.

72. Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action, you and your partners. Let not your course of action be in doubt, for you. Then have at me, give me no respite.

73. But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).

74. But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.

75. Then, after him, We sent messengers unto their folk,

and they brought them clear proof. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.

76. Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.

77. And when the Truth from Our presence came unto them, they said: This is mere magic.

78. Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.

79. They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two.

80. And Pharaoh said: Bring every cunning wizard unto me.

81. And when the wizards came, Moses said unto them: Cast your cast!

82. And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief makers.

83. And Allah will vindicate the Truth by His words, however much the guilty be averse.

84. But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that they would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.

85. And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!

86. They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;

87. And, of Thy mercy, save us from the folk that disbelieve.

88. And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

89. And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world. Our Lord! that they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.

90. HE said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.

91. And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion, and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no God save Him in whom the Children of Israel believe, and I am of those who surrender (unto Him).

92. What! Now! When hitherto thou hast rebelled and been of the wrong-doers?

93. But this day We save thee in thy body that thou mayest be a portent for those after thee. Lo! most of mankind are heedless of Our portents.

94. And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

95. And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers.

96. And be not thou of those who deny the revelations of Allah for then wert thou of the losers

97. Lo. those for whom the word of thy Lord (concerning sinners) hath effect will not believe,

98. Though every token come unto them, till they see the painful doom.

99. If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.

100. And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?

101. It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.

102. Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.

103. What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.

104. Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.

105. Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah who causeth you to die, and I have been commanded to be of the believers.

106. And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).

107. And say not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.

108. If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful.

109. Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.

110. And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgement. And He is the Best of Judges.

takes its name from v. 50, which begins the story of Hūd, of the tribe of A'ād, one of the prophets of Arabia who are not mentioned in the Hebrew Scriptures. The Sūrah also contains the stories of two other Arab prophets, Šālīḥ, of the tribe of Thamūd, and Shu'eyb of Midian (identified with Jethro), which, with those of Noah and Moses, are quoted as part of the history of Divine Revelation, the truth of which is here vindicated, in a manner supplementary to Sūrah X.

A late Meccan Sūrah, except v. 114 f., revealed at Al-Madīnah.

H Ū D

Revealed at Meccah

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lām. Râ.^{*} (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed,

2. (Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings.

3. And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, lo! (then) I fear for you the retribution of an awful Day.

4. Unto Allah is your return, and He is Able to do all things.

^{*} See Sūr. II, v. 1, footnote.

5. Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men).

6. And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear record.

7. And He it is Who created the heavens and the earth in six Days¹—and His Throne was upon the water—that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic.

8. And if We delay for them the doom until a reckoned time, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they derided will surround them.

9. And if We cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless.

10. And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful;

11. Save those who persevere and do good works. Theirs will be forgiveness and a great reward.

12. A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him, or an angel come with him? Thou art but a warner, and Allah is in charge of all things.

13. Or they say: He hath invented it. Say: Then bring

ten sūrahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful¹

14. And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no God save Him. Will ye then be (of) those who surrender?²

15. Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged.

16. Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless.

17. Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and Whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.

18. Who doeth greater wrong than he who inventeth a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers,

19. Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.

20. Such will not escape in the earth, nor have they any protecting friends beside Allah. For them the torment will be double. They could not bear to hear, and they used not to see.

21. Such are they who have lost their souls, and that which they used to invent hath failed them.

22. Assuredly in the Hereafter they will be the greatest losers.

¹ Ar. *Muslimūn*.

23. Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; they will abide therein.

24. The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?

25. And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.

26. That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.

27. The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us—nay, we deem you liars.

28. He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?

29. And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe—Lo! they have to meet their Lord—but I see you a folk that are ignorant.

30. And, O my people! who would deliver me from Allah if I thrust them away? Will ye not then reflect?

31. I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good—Allah knoweth best what is in their hearts—Lo! then indeed I should be of the wrong-doers.

32. They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, if thou art of the truthful.

33. He said: Only Allah will bring it upon you if He will, and ye can by no means escape.

34. My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back.

35. Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit.

36. And it was inspired in Noah, (saying): No one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.

37. Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.

38. And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of us, yet we mock at you even as ye mock;

39. And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.

40. (Thus it was) till, when Our commandment came to pass and the oven gushed forth water,¹ We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him.

41. And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

42. And it sailed with them amid waves like mountains,

¹ This was a sign of the deluge, water gushing up from underground as well as falling from the sky.

and Noah cried unto his son—and he was standing aloof—O my son! Come ride with us, and be not with the disbelievers.

43. He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah*save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.

44. And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Jûdî and it was said: A far removal for wrongdoing folk!

45. And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the Truth and Thou art the Most Just of Judges.

46. He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant.

47. He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost.

48. It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.

49. This is of the tidings of the Unseen which We inspire in thee*(Muhammad). Thou thyself knewest it not, nor did thy folk (know it) before this. Then have patience. Lo! the sequel is for those who ward off (evil)

50. And unto (the tribe of) A'âd (We sent) their brother, Hûd. He said: O my people! Serve Allah! Ye have no other God save Him. Lo! ye do but invent!

51. O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him who made me. Have ye then no sense?

52. And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty!

53. They said: O Hûd! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying, and we are not believers in thee.

54. We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)

55. Beside Him. So (try to) circumvent me, all of you, give me no respite.

56. Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path.

57. And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things.

58. And when Our commandment came to pass We saved Hûd and those who believed with him by a mercy from Us; We saved them from a harsh doom.

59. And such were A'âd. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate.

60. And a curse was made to follow them in the world

and on the Day of Resurrection. Lo! A'âd disbelieved in their Lord. A far removal for A'âd, the folk of Hûd!

61. And unto (the tribe of) Thamûd (We sent) their brother Şâliḥ. He said: O my people! Serve Allah, Ye have no other God save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo, my Lord is Nigh, Responsive.

62. They said: O Şâliḥ! Thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us.

63. He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition.

64. O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you.

65. But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied.

66. So, when Our commandment came to pass, We saved Şâliḥ, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo, thy Lord! He is the Strong, the Mighty.

67. And the (Awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings,

68. As though they had not dwelt there. Lo! Thamûd disbelieved in their Lord. A far removal for Thamûd!

69. And Our messengers came unto Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.

70. And when he saw their hands reached not to it he mistrusted them and conceived a fear of them. They said: Fear not! Lo! we are sent unto the folk of Lot.

71. And his wife, standing by, laughed when We gave her good tidings, (of the birth) of Isaac, and, after Isaac, of Jacob.

72. She said: Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!

73. They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!

74. And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.

75. Lo! Abraham was mild, imploring, penitent.

76. (It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled.

77. And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.

78. And his people came unto him, running towards him—and before then they used to commit abominations—He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man?

79. They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.

80. He said: Would that I had strength to resist you or had some strong support (among you)!

81. (The messengers) said: O Lot! Lo! we are messengers

of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round—(all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh?

82. So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another,

83. Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers.

84. And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other God save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.

85. O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.

86. That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.

87. They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behaviour.

88. He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).

89. And O my people Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hûd, and the folk of Sâlih; and the folk of Lot are not far off from you.

90. Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving.

91. They said: O Shu'eyb! We understand not much of that thou tellest, and lo! we do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us.

92. He said: O my people! Is my family more to be honoured by you than Allah? And ye put Him behind you, neglected! Lo! my Lord surroundeth what ye do.

93. And, O my people! Act according to your power, lo, I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you.

94. And when Our commandment came to pass We saved Shu'eyb and those who believed with Him by a mercy from Us; and the (Awful) Cry seized those who did injustice, and morning found them prostrate in their dwellings,

95. As though they had not dwelt there. A far removal for Midian, even as Thamûd had been removed afar!

96. And verily We sent Moses with Our revelations and a clear warrant

97. Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.

98. He will go before his people on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led.

99. A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them).

100. That is (something) of the tidings of the townships^r (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are standing and some (already) reaped.

101. We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught when came thy Lord's command; they added to them naught save ruin.

102. Even thus is the grasp of thy Lord when he graspeth the townships^r while they are doing wrong. Lo! His grasp is painful, very strong.

103. Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.

104. And We defer it only to a term already reckoned.

105. On the day when it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad.

106. As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein,

107. Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will.

108. And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing.

109. So be not thou in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! We shall pay them their whole due unabated.

110. And We verily gave unto Moses the Scripture, and

^r Or communities.

there was strife thereupon and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.

111. And lo! unto each thy Lord will verily repay his works in full. Lo! He is Informed of what they do.

112. So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do.

113. And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped.

114. Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill deeds. This is a reminder for the mindful.

115. And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good.

116. If only there had been among the generations before you men possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those whom We saved from them! The wrong-doers followed that by which they were made sapless, and were guilty.

117. In truth thy Lord destroyed not the townships tyrannously while their folk were doing right.

118. And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing.

119. Save him on whom thy Lord hath mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together.

120. And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers.

121. And say unto those who believe not: Act according to your power. Lo! we (too) are acting.

122. And wait! Lo! we (too) are waiting.

123. And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do.

SŪRAH XII

Yūsuf takes its name from its subject which is the life-story of Joseph. It differs from all other Sūrahs in having only one subject. The differences from the Bible narrative are striking. Jacob is here a Prophet, who is not deceived by the story of his son's death, but is distressed because, through a suspension of his clairvoyance, he cannot see what has become of Joseph. The real importance of the narrative, its psychic burden, is emphasised throughout, and the manner of narration, though astonishing to Western readers, is vivid.

Tradition says that it was recited by the Prophet at Mecca to the first converts from Yathrib (Al-Madīnah), *i.e.* in the second year before the Hijrah; but that, as Noldeke points out, does not mean that it was not revealed till then, but that it had been revealed by then.

A late Meccan Sūrah.

JOSEPH

Revealed at Mecca

In the name of Allah the Beneficent, the Merciful.

1. Alif. Lām. Râ.¹ These are verses of the Scripture that maketh plain.

2. Lo! We have revealed it, a Lecture² in Arabic, that ye may understand.

3. We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'ân, though aforetime thou wast of the heedless.

4. When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me.

¹ See footnote, Sūrah II, v. 1.

² *Ar.* Qur'ân.

5. He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.

6. Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect his grace upon thee and upon the family of Jacob as he perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.

7. Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.

8. When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.

9. (One said:) Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.

10. One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.

11. They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?

12. Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.

13. He said: Lo! in truth it saddens me that ye should take him with you, and I fear lest the wolf devour him while ye are heedless of him.

14. They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.

15. Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not.

16 And they came weeping to their father in the evening

17 Saying O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth.

18. And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is whose help is to be sought in that (predicament) which ye describe.

19. And there came a caravan, and they sent their water-drawer. He let down his pail(into the pit). He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.

20. And they sold him for a low price, a number of silver coins; and they attached no value to him.

21. And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus We established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in his career, but most of mankind know not.

22. And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.

23. And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Wrong-doers never prosper.

24. She verily desired him, and he would have desired her if it had not been that he saw the argument of his lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.

25. And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master

at the door. She said. What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?

26. (Joseph) said: She it was who asked of me 'an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaketh truth and he is of the liars.

27. And if his shirt is torn from behind, then she hath lied and he is of the truthful.

28. So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.

29. O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the sinful.

30. And women in the city said: The ruler's wife is asking of her slave-boy an ill deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.

31. And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is not a human being. This is no other than some gracious angel.

32. She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.

33. He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish.

34. So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer, Knower.

35. And it seemed good to them (the men-folk) after they

had seen the signs of his innocence) to imprison him for a time.

36. And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).

37. He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.

38. And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught, as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.

39. O my two fellow-prisoners! Are divers lords better, or Allah the One, the Almighty?

40. Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not.

41. O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.

42. And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years.

43. And the king said: Lo! I saw in a dream seven fat kine

which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams.

44. They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.

45. And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.

46. (And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.

47. He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.

48. Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.

49. Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).

50. And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my lord knoweth their guile.

51. He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.

52. (Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.

53. I do not exculpate myself. Lo! the (human) soul en-

joineth unto evil save that wheteon my Lord hath mercy
Lo! my Lord is Forgiving Merciful

54. And the king said: Bring him unto me that I may
attach him to my person. And when he had talked with him
he said: Lo! thou art to-day in our presence established and
trusted.

55. He said: Set me over the storehouses of the land. Lo!
I am a skilled custodian.

56. Thus gave We power to Joseph in the land. He was the
owner of it where he pleased. We reach with Our mercy whom
We will. We lose not the reward of the good.

57. And the reward of the Hereafter is better, for those
who believe and ward off (evil).

58. And Joseph's brethren came and presented themselves
before him, and he knew them but they knew him not.

59. And when he provided them with their provision he
said: Bring unto me a brother of yours from your father. See
ye not that I fill up the measure and I am the best of hosts?

60. And if ye bring him not unto me, then there shall be
no measure for you with me, nor shall ye draw near.

61. They said: We will try to win him from his father:
that we will surely do.

62. He said unto his young men: Place their merchandise in
their saddlebags, so that they may know it when they go back
to their folk, and so will come again.

63. So when they went back to their father they said: O
our father! The measure is denied us, so send with us our
brother that we may obtain the measure, surely we will guard
him well.

64. He said: Can I entrust him to you save as I entrusted
his brother to you aforetime? Allah is better at guarding, and
He is the Most Merciful of those who show mercy.

65. And when they opened their belongings they dis-

covered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure.

66. He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.

67. And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.

68. And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied²; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not.

69. And when they went in before Joseph, he took his brother unto himself, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did.

70. And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Ye are surely thieves!

71. They cried, coming toward them: What is it ye have lost?

72. They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.

² There is a prevalent superstition in the East that the members of a large family ought not to appear all together, for fear of the ill luck that comes from envy in the hearts of others.

73. They said: By Allah well ye know we came not to do evil in the land and are no thieves.

74. They said: And what shall be the penalty for it, if ye prove liars?

75. They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.

76. Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.

77. They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): Ye are in worse case, and Allah knoweth best (the truth of) that which ye allege.

78. They said: O ruler of the land! Lo! he hath an aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness.

79. He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.

80. So, when they despaired of (moving) him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime? Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.

81. Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the unseen.

82. Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.

83. (And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.

84. And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.

85. They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!

86. He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.

87. Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.

88. And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable.

89. He said: Know ye what ye did unto Joseph and his brother in your ignorance?

90. They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour); for verily Allah loseth not the wages of the kindly.

91. They said: By Allah, verily Allah hath preferred thee above us; and we were indeed sinful.

92. He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

93. Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.

94. When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.

95. (Those around him) said: By Allah, lo! thou art in thine old aberration.

96. Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?

97. They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

98. He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

99. And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!

100. And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.

101. O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events—Creator of the heavens and the earth! Thou art my Protecting Friend in the world and the Hereafter. Make me to die submissive (unto Thee), and join me to the righteous.

102. This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming. *

103. And though thou try much, most men will not believe. •

104. Thou askest them no fee for it. It is naught else than a reminder unto the peoples.

105. How many a portent is there in the heavens and the earth which they pass by with face averted!

• 106. And most of them believe not in Allah except that they attribute partners (unto Him).

107. Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?

108. Say: This is my Way: I call on Allah with sure knowledge, I and whosoever followeth me—Glory be to Allah!—and I am not of the idolaters.

109. We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships—Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense?—

110. Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And our wrath cannot be warded from the guilty.

111. In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.

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SŪRAH XIII

Ar-Ra'd, "The Thunder," takes its name from a word in v. 13. The subject is Divine guidance in relation to the law of consequences, it being explained here, as elsewhere in the Koran, that there is no partiality or aversion on the part of God, but that reward and punishment are the result of obeying or rejecting natural (or Divine) laws. According to some ancient authorities, it is a Meccan Sûrah with the exception of two verses revealed at Al-Madînah; according to others, a Madînan Sûrah with the exception of two verses revealed at Mecca. The very fact of such wholesale difference of opinion favours the Meccan attribution because there could be no such doubt about a complete Madînan Sûrah, owing to the great number of witnesses. The Madînan ascription may have arisen from the recognition of some verses by those witnesses as having been revealed at Al-Madînah on a certain occasion.

A late Meccan Sûrah for the most part.

THE THUNDER

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lâm. Mîm. Râ.¹ These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.

2. Allah it is who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.

¹ See Sûrah II, v. 1, footnote.

3. And He it is who spread out the earth and placed therein firm hills and flowing streams, and of all fruits he placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.

4. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike,¹ which are watered with one water. And We have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.

5. And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.

6. And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.

7. Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.

8. Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.

9. He is the Knower of the invisible and the visible, the Great, the High Exalted.

10. Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.

11. For him are angels ranged before him and behind him,

¹ Or it may be, 'growing thickly or alone.'

who guard him by Allah's command.¹ Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.

12. He it is Who showeth you the lightning, a fear and a hope,² and raiseth the heavy clouds.

13. The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunder-bolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.

14. Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.

15. And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.

16. Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah! Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.

17. He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its

¹ This is taken by some commentators to refer to "him who goeth freely in the daytime" in the previous verse. In that case it would read: "for whom are guards before him and behind him as if to guard him against Allah's commandment."

² The fear is of the lightning, and the hope is of the rain.

surface) swelling foam—from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it—thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.

18. For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.

19. Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;

20. Such as keep the pact of Allah, and break not the covenant;

21. Such as unite that which Allah hath commanded should be joined, and fear their Lord, and dread a woeful reckoning;

22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,

23. Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate,

24. (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.

25. And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.

26. Allah enlargeth livelihood for whom He will, and

straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.

27. Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him),

28. Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!

29. Those who believe and do right: Joy is for them, and bliss (their) journey's end.

30. Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord, there is no God save Him. In Him do I put my trust and unto Him is my recourse.

31. Had it been possible for a Lecture¹ to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'ân would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.

32. And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!

33. Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah

¹ Ar. *Qur'ân*.

partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay, but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.

34. For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.

35. A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.

36. Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.

37. Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender.

38. And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.

39. Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.

40. Whether We let thee see something of that which We have promised them, or make thee die (before its happen-

in Abraham's prayer in vv. 5-41. at the time
 of his son's birth, the father of the Arabs,
 "valley" of the Arabs. Other: the subject of the
 that of either. The subject of the
 the Hijrah. The reference to 26 to the plot
 it probable that it is the loss of the
 except vv. 28-30, revealed at Al-Madina.

ABRAHAM

Revealed at Mecca

of Allah, the Beneficent, the Merciful.

RI: (This is) a Scripture which We have
 (Muhammad) that thereby thou mayst
 from darkness unto light, by the per-
 Lord, unto the path of the Mighty, the

to Whom belongeth whatsoever is in the
 whatsoever is in the earth. And was unto the
 an awful doom;
 who love the life of the world more than the
 (debar) from the way of Allah and would
 H: such as far astray.

never sent a messenger save with the language
 that he might make (the message) clear for them.

(See Sur. II, v. I, footnote.

Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.

5. We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each stedfast, thankful (heart).

6. And (remind them) how Moses said unto his people: Remember 'Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.

7. And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! my punishment is dire.

8. And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.

9. Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) A'âd and Thamûd, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.

10. Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprove you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.

11. Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by

the permission of Allah. In Allah let believers put their trust!

12. How should we not put our trust in Allah when He hath shown us our ways? We surely will endure the hurt ye do us. In Allah let the trusting put their trust! .

13. And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion. Then their Lord inspired them, (saying): Verily We shall destroy the wrong-doers,

14. And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats.

15. And they sought help (from their Lord) and every froward potentate was brought to naught;

16. Hell is before him, and he is made to drink a festering water,

17. Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.

18. A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure.

19. Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and bring (in) some new creation;

20. And that is no great matter for Allah.

21. They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.

22. And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame me not, but blame yourselves. I cannot help you, nor can ye help me. Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom.

23. And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!

24. Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,

25. Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect.

26. And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

27. Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doeth what He will.

28. Hast thou not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss,

29. (Even to) hell? They are exposed thereto. A hapless end!

30. And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire.

31. Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending.

32. Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; *

33. And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.

34. And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.

35. And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.

36. My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me—Still Thou art Forgiving, Merciful.

37. Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House,¹ our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.

38. Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.

39. Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.

40. My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept the prayer.

41. Our Lord! Forgive me and my parents and believers on the day when the account is cast.

42. Deem not that Allah is unaware of what the wicked

¹ The valley of Mecca.

do. He but giveth them a respite till a day when eyes will stare (in terror),

43. As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.

44. And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you?

45. And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them, and made examples for you?

46. Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.

47. So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong).

48. On the day when the earth will be changed to other than the earth, and the heavens (also will be changed) and they will come forth unto Allah, the One, the Almighty,

49. Thou wilt see the guilty on that day linked together in chains,

50. Their raiment of pitch, and the Fire covering their faces,

51. That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning.

52. This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One God, and that men of understanding may take heed.

SÛRAH XV

Al-Hijr (which I take to be a place-name) is so called from vv. 80-84, where the fate of the dwellers at that place is described. The date of revelation is earlier than that of any of the Meccan Sûrahs which precede it in the arrangement of the Book, though the subject and the tone are similar, which accounts for its position. Nöldeke places it in his middle group of Meccan Sûrahs, that is (as far as one can judge from the inclusions), those revealed after the eighth year and before the third year before the Hijrah, and in so doing but confirms the judgment of the best Muslim authorities, though some Muslim authorities would place it among the earliest revelations.

It belongs to the middle group of Meccan Sûrahs.

AL-HIJR

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lâm. Râ.¹ These are verses of the Scripture and a plain Reading.²

2. It may be that those who disbelieve wish ardently that they were Muslims.³

3. Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!

4. And We destroyed no township but there was a known decree for it.

5. No nation can outstrip its term nor can they lag behind.

¹ See Sûr. II. v. 1, footnote.

² Ar. *Qur'ân*.

³ Or "those who have surrendered."

6. And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman!

7. Why bringest thou not angels unto us, if thou art of the truthful?

8. We send not down the angels save with the Fact, and in that case (the disbelievers) would not be tolerated.

9. Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.

10. We verily sent (messengers) before thee among the factions of the men of old.

11. And never came there unto them a messenger but they did mock him.

12. Thus do We make it traverse the hearts of the guilty:

13. They believe not therein, though the example of the men of old hath gone before.

14. And even if We opened unto them a Gate of Heaven and they kept mounting through it,

15. They would say: Our sight is wrong—nay, but we are folk bewitched.

16. And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders.

17. And We have guarded it from every outcast devil.

18. Save him who stealerth the hearing, and them doth a clear flame pursue.

19. And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.

20. And We have given unto you livelihoods therein, and unto those for whom ye provide not.

21. And there is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure.

22. And We send the winds fertilising, and cause water to

descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof.

23. Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor.

24. And verily We know the eager among you and verily We know the laggards.

25. Lo! thy Lord will gather them together. Lo! He is Wise, Aware.

26. Verily We created man of potter's clay of black mud altered,

27. And the Jinn did We create aforetime of essential fire.

28. And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered,

29. So, when I have made him and have breathed into him of My spirit, do ye fall down, prostrating yourselves unto him.

30. So the angels fell prostrate, all of them together

31. Save Iblis. He refused to be among the prostrate.

32. He said: O Iblis! What aileth thee that thou art not among the prostrate?

33. He said: Why should I prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered?

34. He said: Then go thou forth from hence, for verily thou art outcast.

35. And lo! the curse shall be upon thee till the Day of Judgement.

36. He said: My Lord! Reprieve me till the day when they are raised.

37. He said: Then lo! thou art of those reprieved

38. Till an appointed time.

39. He said: My Lord! Because Thou hast sent me

astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one.

40. Save such of them as are Thy perfectly devoted slaves.

41. He said: This is a right course incumbent upon Me:

42. Lo! as for My slaves, thou hast no power over any of them save such of the fioward as follow thee,

43. And lo! for all such, hell will be the promised place.

44. It hath seven gates, and each gate hath an appointed portion.

45. Lo! those who ward off (evil) are among gardens and watersprings.

46. (And it is said unto them): Enter them in peace, secure.

47. And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised.

48. Toil cometh not unto them there, nor will they be expelled from thence.

49. Announce, (O Muhamamad) unto My slaves that verily I am the Forgiving, the Merciful,

50. And that My doom is the dolorous doom.

51. And tell them of Abraham's guests,

52. (How) when they came in unto him, and said: Peace. He said: Lo! we are afraid of you.

53. They said: Be not afraid! Lo! we bring thee good tidings of a boy possessing wisdom.

54. He said: Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings?

55. They said: We bring thee good tidings in truth. So be not thou of the despairing.

56. He said: And who despaireth of the mercy of his Lord save those who are astray?

57 He said. And afterward what is your business, O ye messengers (of Allah)?

58. They said: We have been sent unto a guilty folk,

59. (All) save the family of Lot. Them we shall deliver everyone,

60. Except his wife, of whom We had decreed that she should be of those who stay behind.

61. And when the messengers came unto the family of Lot,

62. He said: Lo! ye are folk unknown (to me).

63. They said: Nay, but we bring thee that concerning which they keep disputing,

64. And bring thee the Truth, and lo! we are truth-tellers.

65. So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded.

66. And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn.

67. And the people of the city came, rejoicing at the news (of new arrivals).

68. He said: Lo! they are my guests. Affront me not!

69. And keep your duty to Allah, and shame me not!

70. They said: Have we not forbidden you from (enter-taining) anyone?

71. He said: Here are my daughters, if ye must be doing (so).

72. By thy life (O Muhammad) they moved blindly in the frenzy of approaching death.

73. Then the (Awful) Cry overtook them at the sunrise.

74. And We utterly confounded them, and We rained upon them stones of heated clay.

75. Lo! therein verily are portents for those who read the signs.

76. And lo! it is upon a road still uneffaced.

77. Lo! therein is indeed a portent for believers.

78. And the dwellers in the wood¹ indeed were evil-doers

79. So We took vengeance on them; and lo! they both are on a high road plain to see.

80. And the dwellers in Al-Hijr indeed denied (Our) messengers.

81. And We gave them Our revelations, but they were averse to them.

82. And they used to hew out dwellings from the hills, (wherein they dwelt) secure.

83. But the (Awful) Cry overtook them at the morning hour,

84. And that which they were wont to count as gain availed them not.

85. We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, O Muhanmad, with a gracious forgiveness.

86. Lo! Thy Lord! He is the All-Wise Creator.

87. We have given thee seven of the oft-repeated (verses)² and the great Qur'ân.

88. Strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, and be not grieved on their account, and lower thy wing (in tenderness) for the believers.

89. And say: Lo! I, even I, am a plain warner,

90. Such as We send down for those who make division,

91. Those who break the Qur'ân into parts.

92. Then, by thy Lord, We shall question, every one,

93. Of what they used to do.

¹ Another name for Midian.

² According to a strong tradition, the reference is to Sûr. I, which consists of seven verses and forms a part of every Muslim prayer.

94. So proclaim that which thou art commanded, and withdraw from the idolaters.

95. Lo! We defend thee from the scoffers,

96. Who set some other god along with Allah. But they will come to know.

97. Well know We that thy bosom is at times oppressed by what they say,

98. But hymn the praise of thy Lord, and be of those who make prostration (unto Him).

99. And serve thy Lord till the inevitable² cometh unto thee.

² *i.e.* death.

SŪRAH XVI

An-Nabl, "The Bee," takes its name from v. 68, where the activities of the Bee are mentioned as a type of duty and of usefulness. It calls attention to God's providence for creation, and to His guidance to mankind as a necessary part of it, and warns disbelievers in that guidance of a folly in rejecting it as great as would be the rejection of food and drink. The Sūrah is ascribed to the last Meccan group, though some ancient authorities regard the ascription as valid only for vv. 1-40, and consider the whole latter portion as revealed at Al-Madīnah. The only verse in the Sūrah which is self-evidently of Madīnan revelation is v. 110, where the fugitives from persecution are said to have fought; for in the Meccan period fighting was unlawful for the Muslims, though many of them fled from persecution, taking refuge in Abyssinia.

A late Meccan Sūrah, with the exception of v. 110, which must have been revealed at Al-Madīnah not earlier than the year 2 A.H. and possibly many other verses toward the end.

THE BEE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).
2. He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no god save Me, so keep your duty unto Me.

3. He hath created the heavens and the earth with truth. High be He exalted above all that they associate (with Him).

4. He hath created man from a drop of fluid, yet Behold! he is an open opponent.

5. And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;

6. And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.

7. And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.

8. And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.

9. And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.

10. He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.¹

11. Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.

12. And he hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.

13. And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.

14. And He it is Who hath constrained the sea to be of

¹ There being hardly any herbage in Arabia, the cattle eat the leaves of trees and shrubs.

service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks.

15. And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.

16. And landmarks (too), and by the star they find a way.

17. Is He then Who createth as him who createth not? Will ye not then remember?

18. And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.

19. And Allah knoweth that which ye keep hidden and that which ye proclaim.

20. Those unto whom they cry beside Allah created naught, but are themselves created.

21. (They are) dead, not living. And they know not when they will be raised.

22. Your God is One God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.

23. Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.

24. And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,

25. That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!

26. Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not;

27. Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers.

28. Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.

29. So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.

30. And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil)—

31. Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),

32. Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.

33. Await they aught save that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,

34. So that the evil of what they did smote them, and that which they used to mock surrounded them.

35. And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?

36. And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!

37. Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.

38. And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,

39. That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.

40. And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.

41. And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;

42. Such as are steadfast and put their trust in Allah.

43. And We sent not (as Our messengers) before thee other than men whom We inspired—Ask the followers of the Remembrance if ye know not!—

44. With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.

45. Are they who plan ill deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?

46. Or that He will not seize them in their going to and fro so that there be no escape for them?

47. Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.

48. Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?

49. And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also), and they are not proud.

50. They fear their Lord above them, and do what they are bidden.

51. Allah hath said: Choose not two gods. There is only One God. So of Me, Me only, be in awe.

52. Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah?

53. And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.

54. And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,

55. So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.

56. And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.

57. And they assign unto Allah daughters—Be He glorified!—and unto themselves what they desire;

58. When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.

59. He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he

keep it in contempt, or bury it beneath the dust. Verily evil is their judgement.

60. For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the-Wise.

61. If Allah were to take mankind to task for their wrongdoing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).

62. And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.

63. By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fair-seeming unto them. So he is their patron this day, and theirs will be a painful doom.

64. And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.

65. Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.

66. And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.

67. And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein, is indeed a portent for people who have sense.

68. And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;

69. Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for^a mankind. Lo! herein is indeed a portent for people who reflect.

70. And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.

71. And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?

72. And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?

73. And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.

74. So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.

75. Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom We have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.

76. And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineeth justice and followeth a straight path (of conduct)?

77. And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.

78. And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.

79. Have they not seen the birds obedient¹ in mid-air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe.

80. And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses² which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.

81. And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).

82. Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).

83. They know the favour of Allah and then deny it. Most of them are ingrates.

84. And (bethink you of) the day when We raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.

85. And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.

86. And when those who ascribed partners to Allah

¹ Lit. made subservient—i.e. to the Law of Allah.

² i.e. tents.

behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!

87. And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.

88. For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,

89. And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).

90. Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.¹

91. Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.

92. And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.

93. Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth

¹ Since the time of Omar II the Omayyad, this verse has been recited at the end of every weekly sermon in all Sunni congregations.

from among them, but they had denied him, and so the torment seized them while they were wrong-doers.

114. So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is, *He that serveth*.

115. He hath forbidden for you only carrion and blood and swine-flesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.

116. And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.

117. A brief enjoyment (will be theirs); and theirs a painful doom.

118. And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.

119. Then lo! thy Lord—for those who do evil in ignorance and afterward repent and amend—lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.

120. Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;

121. Thankful for His bounties; He chose him and He guided him unto a straight path.

122. And We gave him good in the world, and in the Hereafter he is among the righteous.

123. And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.

124. The Sabbath was appointed only for those who

differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

125. Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is best aware of him who strayeth from His way, and He is Best Aware of those who go aright.

126. If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.

127. Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.

128. Lo! Allah is with those who keep their duty to Him and those who are doers of good.

SŪRAH XVII

Bani Isrâ'îl, "The Children of Israel," begins and ends with references to the Israelites. V. 1 relates to the Prophet's vision, in which he was carried by night upon a heavenly steed to the Temple at Jerusalem, whence he was caught up through the seven heavens to the very presence of God. The Sŭrah may be taken as belonging to the middle group of Meccan Sŭrahs, except v. 81. or, according to other commentators, vv. 76-82. revealed at Al-Madīnah.

THE CHILDREN OF ISRAEL

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Glorified be He Who carried His servant by night from the Inviolable Place of Worship¹ to the Far Distant Place of Worship² the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.

2. We gave unto Moses the Scripture, and We appointed it a guidance for the Children of Israel, saying: Choose no guardian beside Me.

3. (They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave.

4. And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice and ye will become great tyrants.

5. So when the time for the first of the two came, W

¹ Mecca.

² Jerusalem.

roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed.

6. Then We gave you once again your turn against them and We aided you with wealth and children and made you more in soldiery,

7. (Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). Then when the time for the second (of the judgements) came We roused against you others of Our slaves) to savage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wastage.

8. It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.

9. Lo! this Qur'ân guideth unto that which is straight, and giveth tidings unto the believers who do good work that theirs will be a great reward.

10. And that those who believe not in the Hereafter, for them We have prepared a painful doom.

11. Man prayeth for evil as he prayeth for good; for man was ever hasty.

12. And We appoint the night and the day two periods. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek counsel from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.

13. And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.

14. (And it will be said unto him): Read thy book: thy soul sufficeth as reckoner against thee this day.

15. Whosoever goeth right, it is only for (the good) he doeth.

15. And whosoever erreth, erreth unto his hurt. For Iden can bear another's load. We never punish, until We have sent a messenger.

16. And when We would destroy a township We send commandments to its folk who live at ease, and afterward they commit disobedience therein, and so the Word (of doom) hath effect for it, and We annihilate it with complete annihilation.

17. How many generations have We destroyed since Nooh! And Allah sufficeth as Knower and Beholder of the sins of His slaves.

18. Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.

19. And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).

20. Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.

21. See how We prefer one above another, and verily the Hereafter will be greater in degrees and greater in preferment.

22. Set not up with Allah any other god (O man) lest thou sit down reproved, forsaken.

23. Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.

24. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

25. Your Lord is best aware of what is in your minds

If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).

26. Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.

27. Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.

28. But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.

29. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.

30. Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.

31. Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.

32. And come not near unto adultery, Lo! it is an abomination and an evil way.

33. And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

34. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.

35. Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.

36. (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart—of each of these it will be asked.

37. And walk not in the earth exultant. Lo! thou canst

15. And We would destroy a township We send a messenger to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and We annihilate it with complete annihilation.

16. And also We would destroy a township We send a messenger to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and We annihilate it with complete annihilation.

17. How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the ends of His slaves.

18. Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.

19. And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).

20. Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.

21. See how We prefer one above another, and verily the Hereafter will be greater in degrees and greater in preferment.

22. Set not up with Allah any other god (O man) lest thou sit down reproved, forsaken.

23. Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.

24. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

25. Your Lord is best aware of what is in your minds.

If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).

26. Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.

27. Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.

28. But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.

29. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.

30. Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.

31. Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.

32. And come not near unto adultery. Lo! it is an abomination and an evil way.

33. And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

34. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.

35. Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.

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59. Naught hindereth Us from sending
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 which We showed thee as an ordeal for m
 wise) the Accursed Tree in the Qur'ân.² W
 it increaseth them in naught save gross imp

61. And when We said unto the a
 pious: "O ye who believe! Turn to Allah and
 he said: 'Sufi I have turned before that
 created me.'

62. He said: 'Sufi I have turned before that
 he said: 'Sufi I have turned before that
 Resurrection is coming.'

63. He said: 'Sufi I have turned before that
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64. He said: 'Sufi I have turned before that
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ye then secure that He will not cause a slope of engulf you, or send a sand-storm upon you, and find that ye have no protector?

Feel ye secure that He will not return you to that second time, and send against you a hurricane of roun you for your thanklessness, and then ye will rein that ye have any avenger against Us?

Why We have honoured the children of Adam. hem on the land and the sea, and have made pro- good things for them, and have preferred them y of those whom We created with a marked

the day when We shall summon all men with d, whoso is given his book in his right hand—such heir book and they will not be wronged a shred. ososo is blind here will be blind in the Hereafter, ther from the road.

And if they indeed strove hard to beguile thee (Mu- away from that wherewith We have inspired thee, shouldst invent other than it against Us; and then y have accepted thee as a friend.

And if We had not made thee wholly firm th' almost have inclined unto them a little.

And We made thee taste death's pains, and a little torment, of doing, and of suffering, as Us.

And they indeed wished to sore thee in the night, and the day, from thence, and stayed there but a little after the night was over, and in the case.

And they indeed wished to sore thee in the night, and the day, from thence, and stayed there but a little after the night was over, and in the case.

59. Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamûd the she-camel—a clear portent—but they did wrong in respect of her. We send not portents save to warn.

60. And (it was a warning) when We told thee: Lo! thy Lord encompasseth mankind, and We appointed the vision¹ which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'ân.² We warn them, but it increaseth them in naught save gross impiety.

61. And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblîs, he said: Shall I fall prostrate before that which Thou hast created of clay?

62. He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.

63. HE said: Go, and whosoever of them followeth thee—lo! hell will be your payment, ample payment.

64. And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.

65. Lo! My (faithful) bondmen—over them thou hast no power, and thy Lord sufficeth as (their) guardian.

66. (O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.

67. And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.

¹ The Prophet's vision of his ascent through the seven heavens.

² See Sŭr. XLIV, vv. 43-49.

68. Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that ye have no protector?

69. Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?

70. Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.

71. On the day when We shall summon all men with their record, whoso is given his book in his right hand—such will read their book and they will not be wronged a shrod.

72. Whoso is blind here will be blind in the Hereafter, and yet further from the road.

73. And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.¹

74. And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

75. Then had We made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.

76. And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.²

77. (Such was Our) method in the case of those whom

¹ The idolaters more than once offered to compromise with the Prophet.

² If, as the Jalāleyn declare, vv. 76–82 were revealed at Al-Madinah the reference here is to the plotting of the Jews and Hypocrites.

59. Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamûd the she-camel—a clear portent—but they did wrong in respect of her. We send not portents save to warn.

60. And (it was a warning) when We told thee: Lo! thy Lord encompasseth mankind, and We appointed the vision¹ which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'ân.² We warn them, but it increaseth them in naught save gross impiety.

61. And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblîs, he said: Shall I fall prostrate before that which Thou hast created of clay?

62. He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.

63. HE said: Go, and whosoever of them followeth thee—lo! hell will be your payment, ample payment.

64. And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.

65. Lo! M. (faithful) bondmen—over them thou hast no power, and thy Lord sufficeth as (their) guardian.

66. (O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounry. Lo! He was ever Merciful toward you.

67. And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.

¹ The Prophet's vision of his ascent through the seven heavens.

² See Sûr. XLIV, vv. 43-49.

THE CHILDREN OF ISRAEL

- 8 Feel ye then secure that He will not cause a land to engulf you, or send a sand-storm upon you? ye will find that ye have no protector?
9. Or feel ye secure that He will not return you (right) a second time, and send against you a hurricane and drown you for your thanklessness, and then ye find therein that ye have any avenger against Us?
- 10 Verily We have honoured the children of Ad carry them on the land and the sea, and have made on of good things for them, and have protected ye many of those whom We created with a malferment.
- 11 On the day when We shall summon all men in record, whoso is given his book in his right hand, I read their book and they will not be vexed a shre
- 12 Whoso is blind here will be blind in the Hereafter yet further from the road.
- 13 And they indeed strove hard to expel thee (mad) away from that wherewith We have inspired thee thou shouldst invent other than it, and they have accepted thee as a friend.
14. And if We had not made thee a holy firm, thou almost have inclined unto their side.
15. Then had We made thee taste a double punishment (living and a double (punishment) of fire, then hadst thou found no helper against Us.
16. And they indeed wished to scar thee from the land that they might drive thee forth from there, and then thou couldst have stayed (there) but a little after that.
- 17 (Such was Our) method in the case of those who

¹ The idolaters more than once offered to compromise with the Demons.
² If as the Jalâleyn declare, vv. 76-8, were revealed at the time of the plotting of the Jews and Hypocrites.

We sent before thee (to mankind) and thou wilt not find for Our method aught of power to change.

78. Establish worship at the going down of the sun unto the dark of night, and (the recital of) the Qur'ân at dawn. Lo! (the recital of) the Qur'ân at dawn is ever witnessed.

79. And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.

80. And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.

81. And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.¹

82. And We reveal of the Qur'ân that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.

83. And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.

84. Say: Each one doth according to his rule of conduct, and thy Lord is best aware of him whose way is right.

85. They will ask thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.

86. And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof.

87. (It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.²

¹ These words were recited by the Prophet when he witnessed the destruction of the idols round the Ka'bah after the conquest of Mecca.

² Vv. 85, 86 and 87 are said to have been revealed in answer to the third question which some Jewish rabbis prompted the idolaters to ask, the first two questions being answered in the following Sûrah.

88. Say: Verily, though mankind and the Jinn should assemble to produce the like of this Qur'ân, they could not produce the like thereof though they were helpers one of another.

89. And verily We have displayed for mankind in this Qur'ân all kinds of similitudes, but most of mankind refuse aught save disbelief.

90. And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;

91. Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;

92. Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;

93. Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be glorified! Am I aught save a mortal messenger?

94. And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?

95. Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.

96. Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves.

97. And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.

98. That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?

99. Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whercof there is no doubt? But the wrong-doers refuse aught save disbelief.

100. Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.

101. And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.

102. He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.

103. And he wished to scare them from the land, but We doomed him and those with him, all together.

104. And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass we shall bring you as a crowd gathered out of various nations.¹

105. With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.

106. And (it is) a Qur'ân that We have divided, that thou mayest recite it unto mankind at intervals, and We have revealed it by (successive) revelation.

107. Say: Believe therein or believe not, lo! those who

¹ A reference to the dispersal of the Jews as the consequence of their own deeds and as God had established them in the land.

were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,

108. Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.

109. They fall down on their faces, weeping, and it increaseth humility in them.

110. Say (unto mankind): Cry unto Allah, or cry unto the Beneficent,¹ unto whichsoever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud voiced in thy worship nor yet silent therein, but follow a way between.

111. And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.

¹ The idolaters had a peculiar objection to the name *Ar-Rahmân*, "The Beneficent," in the Koran. They said: "We do not know this Rahmân." Some of them thought that Ar-Rahmân was a man living in Yamâmah.

SŪRAH XVIII

Al-Kahf, "The Cave," takes its name from the story of the youths who took refuge from persecution in a cave (vv. 10-27) and were preserved there as if asleep for a long period—a story which is generally identified by Western writers (e.g. Gibbon) with the legend of the Seven Sleepers of Ephesus. But a strong tradition in the Muslim world asserts that this story and that of Dhū'l Qarneyn ("The Two-Horned One"), vv. 83-98, possibly also that of Moses and the angel, vv. 60-82, were revealed to the Prophet to enable him to answer the questions which the Jewish doctors of Yathrib had instructed the idolaters to ask him, as a test of Prophethood.

The questions were three: "Ask him," said the Rabbis, "of some youths who were of old, what was their fate, for they have a strange story; and ask him of a much-travelled man who reached the sunrise regions of the earth and the sun-set regions thereof, what was his history; and ask him of the Spirit, what it is."

The tormentors of the Prophet, who had been to Yathrib to get him from the Jews, on their return to Mecca put these questions to the Prophet, after having told the people that it was to be a crucial test. The Prophet said that he would surely answer them upon the morrow, without adding "if God will," as though he could command God's revelation. As a reproof for that omission, the wished-for revelation was withheld from him for some days, and when it came included the rebuke contained in verse 24.¹ There is no reason whatever to doubt the truth of the tradition which connects this chapter with three questions set by Jewish rabbis, and the answers must have been considered satisfying, or at least silencing, or the Jews would certainly have made fun of them when they were taunting the Prophet daily after his flight to Yathrib (*Al-Madīnah*). That being so, it would seem rash to identify the story with that of the Christian Seven Sleepers; it must belong, as the story of the "Two-Horned One" actually does belong, to rabbinical lore. The third of the questions is answered in *Sūrah XVII*, vv. 85 ff.

It belongs to the middle group of Meccan *Sūrahs*.

¹ Ibn Hishām (Cairo edition), Part I, pp. 102, 103.

THE CAVE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,

2. (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward,

3. Wherein they will abide for ever;

4. And to warn those who say: Allah hath chosen a son,

5. (A thing) whereof they have no knowledge, nor (had) their fathers. Dreadful is the word that cometh out of their mouths. They speak naught but a lie.

6. Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.

7. Lo! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.

8. And lo! We shall make all that is therein a barren mound.

9. Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents?

10. When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight.

11. Then We sealed up their hearing in the Cave for a number of years.

12. And afterward We raised them up that We might

know which of the two parties would best calculate the time that they had tarried.

13. We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.

14. And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no god beside Him, for then should we utter an enormity.

15. These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie concerning Allah?

16. And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.

17. And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.

18. And thou wouldst have deemed them waking though they were asleep, and we caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold.

19. If thou hadst observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.

20. And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: We have tarried

a day or some part of a day, (Others) said: Your Lord best knoweth what ye have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.

21. For they, if they should come to know of you, will stone you or turn you back to their religion; then ye will never prosper.

22. And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.

23. (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is best aware of their number. None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.

24. And say not of anything: Lo! I shall do that tomorrow,

25. Except if Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord guideth me unto a nearer way of truth than this.

26. And (it is said) they tarried in their Cave three hundred years and add nine.

27. Say: Allah is best aware how long they tarried. His is the invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting

friend beside Him, and He maketh none to share in His government.

28. And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

29. Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.

30. Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!

31. Lo! as for those who believe and do good works—Lo! We suffer not the reward of one whose work is goodly to be lost.

32. As for such, theirs will be Gardens of Eden, whercin rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon thrones therein. Blest the reward, and fair the resting-place!

33. Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage.

34. Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth herein.

35. And he had fruit. And he said unto his comrade, when

he spake with him: I am more than thee in wealth, and stronger in respect of men.

36. And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.

37. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.

38. And his comrade, while he disputed with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then fashioned thee a man?

39. But He is Allah, my Lord, and I ascribe unto my Lord no partner.

40. If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children,

41. Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside,

42. Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.

43. And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!

44. And he had no troop of men to help him as against Allah, nor could he save himself.

45. In this case is protection only from Allah, the True. He is best for reward, and best for consequence.

46. And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingled with it and then becometh

dry twigs that the winds scatter. Allah is Able to do all things.

47. • Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.

48. And (berhink you of) the Day when We remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.

49. And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you.

50. And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no one.

51. And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblīs. He was of the Jinn,¹ so he rebelled against his Lord's command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers!

52. I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.

53. And (be mindful of) the Day when He will say: Call those partners of Mine whom ye pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them.

¹ The fact that Iblīs or Satan is of the Jinn and not of the angels, though he was among the latter, explains his disobedience; since Jinn, like men, can choose their path of conduct.

54. And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.

55. And verily We have displayed for mankind in this Qur'ân all manner of similitudes, but man is more than anything contentious.

56. And naught hindereth mankind from believing when the guidance cometh unto them, and from asking forgiveness of their Lord, unless (it be that they wish) that the judgement of the men of old should come upon them or (that) they should be confronted with the Doom.

57. We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened, as a jest.

58. And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgement)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright.

59. Thy Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape.

60. And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

61. And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages.

62. And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.

63. And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.

64. He said: Didst thou see, when we took refuge on the rock, and I forgot the fish—and none but Satan caused me to forget to mention it—it took its way into the waters by a marvel.

65. He said: This is that which we have been seeking. So they retraced their steps again.

66. Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

67. Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?

68. He said: Lo! thou canst not bear with me.

69. How canst thou bear with that whereof thou canst not compass any knowledge?

70. He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.

71. He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee.

72. So they twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing.

73. He said: Did I not tell thee that thou couldst not bear with me?

74. (Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.

75. So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.

76. He said: Did I not tell thee that thou couldst not bear with me?

77. (Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.

78. So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst wished, thou couldst have taken payment for it.

79. He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience.

80. As for the ship, it belonged to poor people working on the river,¹ and I wished to mar it, for there was a king behind them who is taking every ship by force.

81. And as for the lad, his parents were believers and We feared lest he should oppress them by rebellion and disbelief.

82. And We intended that their Lord should change him for them for one better in purity and nearer to mercy.

83. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.

¹ Or, it might be, "sea."

84. They w l ask thee of Dhū l Qarneyn Say I shall recite unto you a remembrance of him.

85. Lo! We made him strong in the land and gave him unto every thing a road.

86. And he followed a road

87. Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhū'l-Qarneyn! Either punish or show them kindness.

88. He said: As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord, who will punish him with awful punishment!

89. But as for him who believeth and doeth right, good will be his reward, and We shall speak unto him a mild command.

90. Then he followed a road

91. Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.

92. So (it was). And We knew all concerning him.

93. Then he followed a road

94. Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.

95. They said: O Dhū'l-Qarneyn! Lo! Gog and Magog are spoiling the land. So may we pay thee tribute on condition that thou set a barrier between us and them?

96. He said: That wherein my Lord hath established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank.

97. Give me pieces of iron—till, when he had levelled up (the gap) between the cliffs, he said: Blow!—till, when he

had made it a fire, he said: Bring me molten copper to pour thereon.

98. And (Gog and Magog) were not able to surmount, nor could they pierce (it).

99. He said: This is a mercy from my Lord; but when the promise of my Lord cometh to pass, He will lay it low, for the promise of my Lord is true.

100. And on that day We shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering.

101. On that day We shall present hell to the disbelievers, plain to view,

102. Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.

103. Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers.

104. Say: Shall We inform you who will be the greatest losers by their works?

105. Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work.

106. Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefor their works are vain, and on the Day of Resurrection We assign no weight to them.

107. That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.

108. Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome,

109. Wherein they will abide, with no desire to be removed from thence.

110. Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the Words of

my Lord were exhausted, even though We brought the like thereof to help.

III. Say: I am only a mortal like you. My Lord inspired in me that your God is only One God. And whoever hopes for the meeting with his Lord, let him do righteous work and make none sharer of the worship due unto his Lord.

SŪRAH XIX

Maryam takes its name from v. 16 ff. That it is of quite early Meccan revelation is established by the following tradition:

In the fifth year of the Prophet's mission (the ninth before the Hijrah, or Flight, to Al-Madīnah) a number of the poorer converts were allowed by the Prophet to emigrate to Abyssinia, a Christian country where they would not be subject to persecution for their worship of the One God. This is known as the first Hijrah. The rulers of Mecca sent ambassadors to ask the Negus for their extradition, accusing them of having left the religion of their own people without entering the Christian religion, and of having done wrong in their own country. The Negus (against the wish of the envoys) sent for the spokesmen of the refugees and, in the presence of the bishops of his realm, questioned them of their religion. Ja'far ibn Abī Tālib, cousin of the Prophet, answered: (I translate from the account given by Ibn Ishāq.)¹

"We were folk immersed in ignorance, worshipping idols, eating carrion, given to lewdness, severing the ties of kinship, bad neighbours, the strong among us preying on the weak; thus were we till Allah sent to us a messenger of our own, whose lineage, honesty, trustworthiness and chastity we knew, and he called us to Allah that we should acknowledge His unity and worship Him and eschew all the stones and idols that we and our fathers used to worship beside Him; and ordered us to be truthful and to restore the pledge and observe the ties of kinship, and be good neighbours, and to abstain from things forbidden, and from blood, and forbade us lewdness and false speech, and to prey upon the wealth of orphans, and to accuse good women; and commanded us to worship Allah only, ascribing no thing unto Him as partner, and enjoined upon us prayer and legal alms and fasting. (And he enumerated for him the teachings of Islām.)

"So we trusted him and we believed in him and followed that which he had brought from Allah, and we worshipped Allah only, and ascribed no thing as partner unto Him. And we refrained from

¹ Ibn Hishām *Sīrah* (Cauro Edition), Part I, p. 116.

that which was forbidden to us, and indulged in that which was made lawful for us. And our people became hostile to us and tormented us, and sought to turn us from our religion that they might bring us back to the worship of idols from the worship of Allah Most High, and that we might indulge in those iniquities which before we had deemed lawful.

"And when they persecuted and oppressed us, and hemmed us in, and kept us from the practice of our religion, we came forth to thy land, and chose thee above all others, and sought thy protection, and hoped that we should not be troubled in thy land, O King!

"Then the Negus asked him: Hast with thee aught of that which he brought from Allah? Ja'far answered: Yes. Then the Negus said: Relate it to me, and Ja'far recited to him the beginning of Kâf, Hâ, Yâ, A'in, Şad"—the Arabic letters with which this Sûrah begins, such letters being generally used instead of titles by the early Muslims. Therefore this Sûrah must have been revealed and well-known before the departure of the emigrants for Abyssinia.

An early Meccan Sûrah, with the possible exception of vv. 59 and 60, which, according to some authorities, were revealed at Al-Madînah.

MARY

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Kâf. Hâ. Yâ. A'in. Şad.¹
2. A mention of the mercy of thy Lord unto His servant Zachariah.
3. When he cried unto his Lord a cry in secret.
4. Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.

¹ See Sûr. II, v. 1, footnote.

5. Lo! I fear my kinsfolk after me, since my wife is barren.
Oh, give me from Thy presence a successor

6. Who shall inherit of me and inherit (also) of the house
of Jacob. And make him, my Lord, acceptable (unto Thee).

7. (It was said unto him): O Zachariah! Lo! We bring
thee tidings of a son whose name is John;¹ We have given
the same name to none before (him).

8. He said: My Lord! How can I have a son when my
wife is barren and I have reached infirm old age?

9. He said: So (it will be). Thy Lord saith: It is easy
for Me, even as I created thee before, when thou wast naught.

10. He said: My Lord! Appoint for me some token. He
said: Thy token is that thou, with no bodily defect, shalt not
speak unto mankind three nights.

11. Then he came forth unto his people from the sanctuary,
and signified to them: Glorify your Lord at break of day and
fall of night.

12. (And it was said unto his son): O John! Hold fast
the Scripture. And We gave him wisdom when a child,

13. And compassion from Our presence, and purity; and
he was devout,

14. And dutiful toward his parents. And he was not
arrogant, rebellious.

15. Peace on him the day he was born, and the day he dieth
and the day he shall be raised alive!

16. And make mention of Mary in the Scripture, when she
had withdrawn from her people to a chamber looking East,

17. And had chosen seclusion from them. Then We sent
unto her Our spirit and it assumed for her the likeness of a
perfect man.

18. She said: Lo! I seek refuge in the Beneficent One
from thee, if thou art God-fearing.

¹ Ar. *Yahya*.

19. He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

20. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

21. He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

22. And she conceived him, and she withdrew with him to a far place.

23. And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

24. Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee.

25. And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.

26. So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

27. Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.

28. O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

29. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?

30. He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

31. And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms-giving so long as I remain alive,

¹ See Sûr. III, introduction.



32. And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.

33. Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

34. Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.

35. It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.

36. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.

37. The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.

38. See and hear them on the Day they come unto Us! Yet the evil-doers are to-day in error manifest.

39. And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.

40. Lo! We inherit the earth and all who are thereon, and unto Us they are returned.

41. And make mention (OMuhammad) in the Scripture of Abraham. Lo! he was a saint, a Prophet.

42. When he said unto his father: O my father! Why worshippeth thou that which heareth not nor seeth, nor can in aught avail thee?

43. O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.

44. O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.

45. O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.

46. He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!

47. He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.

48. I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.

49. So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a Prophet.

50. And We gave them of Our mercy, and assigned to them a high and true renown.

51. And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a Prophet.

52. We called him from the right slope of the Mount, and brought him nigh in communion.

53. And We bestowed upon him of Our mercy his brother Aaron, a Prophet (likewise).

54. And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a Prophet.

55. He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

56. And make mention in the Scripture of Idrīs.¹ Lo! he was a saint, a Prophet;

57. And We raised him to high station.

58. These are they unto whom Allah showed favour from among the Prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided

¹ Identified with Enoch.

and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.

59. Now there hath succeeded them a later generation who have ruined worship and have followed lusts. But they will meet deception,

60. Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught—

61. Gardens of Eden, which the Beneficent hath promised to His slaves in the Unseen. Lo! His promise is ever sure of fulfilment—

62. They hear therein no idle talk, but only Peace; and therein they have food for morn and evening.

63. Such is the Garden which We cause the devout among our bondmen to inherit.

64. We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful—

65. Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named as doing with Him?

66. And man saith: When I am dead, shall I forsooth be brought forth alive?

67. Doth not man remember that We created him before, when he was naught?

68. And, by thy Lord, verily We shall assemble them and devils, then We shall bring them, crouching, around hell.

69. Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.

70. And surely We are best aware of those most worthy to be turned therein.